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History  
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THE  
HISTORY  
OF THE  
*MORAVIANS,*

From their first Settlement at *Herrn-  
baag* in the County of *Budingen*,  
down to the present Time, &c.



( Price Two Shillings. )

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THE  
HISTORY  
OF THE  
*MORAVIANS,*

From their first Settlement at

HERRNHAAG in the County of *Budingen*,  
down to the present Time;

With a View chiefly to their Political Intrigues.

COLLECTED

From the Public Acts of BUDINGEN, and from  
other Authentic Vouchers, all along accom-  
panied with the necessary Illustrations and Re-  
marks.

The whole intended to give the World some Knowledge  
of the extraordinary System of the *MORAVIANS*, and  
to shew how it may affect both the religious and civil  
Interests of the State.

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*Translated from the GERMAN.*

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L O N D O N:

Printed for J. ROBINSON in *Ludgate-Street*; M. COOK  
at the *Royal-Exchange*; M. KEITH in *Grace-Church*  
*Street*, and J. JOLLIFF in *St. James's-Street*. 1754.



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# P R E F A C E.

*THE Letters of Emigration published in February 1750, by the illustrious House of Budingen against the Moravians, settled in that Country, made different Impressions on the Minds of the Readers, according as they were differently affected, from their different Persuasions or Prejudices. These Letters were scarce issued out on Feb. 18, when as early as March, 4, O. S. the same Year, there appeared at London some Remarks upon them, which were afterwards subjoined to a Moravian Treatise, intitled, A hearty Address to the Children of God, put forth at Leiplick in the Year 1751. By virtue of which the Advocate and Classes of the Moravians would bear the World in hand, that they were a Body of People not well known in Budingen, that the apologetick Declaration was drawn up from unfair and partial Representations, and not from authentick Accounts, and was besides charged with an additional Load of groundless Accusations. And there were inserted into a Counter-declaration, published on the Charge laid to the Score of the Moravian Brotherhood, several Exceptions to, and pretended Confutations of, the Reasons, contained in the apologetick Declaration, yet without once naming it. From several respectable Quarters it was given out, that some of the most considerable Courts of Germany had declared the whole of the Trans- actions in Budingen to be no other than a Series of oppressive Measures entred into against a Set of innocent People. But amidst all those Clamours, those of Budingen continued in that Calm of Mind, which is ever the inseparable Attendant on a good Conscience. It was imagined,*

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*imagined, that the gentle Way, which was in general taken with the Moravians in the Territory of Budingen, required no particular Defence: That Truth is never at a loss to defend itself with those, who do not wilfully shut their Eyes against it. And in general, that the illustrious House of Budingen had no need, on its own Account, to justify its Proceedings in a public Manner, and to add to the Number of Books, that are already extant, which any private Concern would never put the Author upon.*

*But, first, the World cannot be unacquainted with the groundless Assertions, industriously propagated by the Moravians: That the Council of Budingen was underhand concerned in those Interviews, or Discourses, intitled, The Mystery of Iniquity disclosed; in which, however, none of them had any Share, directly or indirectly; and that by such Management the Council sought to have some specious Grounds to cloak the Proceedings in Budingen.*

*Secondly, some Persons of high Rank and Character have expressed their Desire, as have also several of my Friends and Well-wishers, of having a full Account, not so much of the apologetic Declaration, as rather of the whole of the Conduct of the Moravians, the quondam Inhabitants of Budingen, and what of their Principles and Institutions was come to the Knowledge of the World.*

*Count Zinzendorf, in a Letter written in 1744, to a late Counsellor of Budingen, has explained himself as to the Case of the Moravians.*

*“ To suppress the Affair is none of my Advice. My Method is to gain upon the World by fair and upright Dealing, by which I may hope to get my Conduct justified in the Hearts of Mankind.”*

*As these were the very Motives that prevailed with me to lay these Occurrences before the Public: And as, besides, I deem it to be my Duty to give the World the Alarm upon any approach of Danger, and to expose,*

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*in some Measure, those Principles, on which Moravianism rests: So Count Zinzendorf himself is my Warrant; who tells us, he is for acting above Board, and not for suppressing of Matters. And in reciting the Moravian Story, I in like Manner endeavour to gain upon the World by candid and upright Dealing.*

*And thus Count Zinzendorf has no injustice done him, even should he happen to be displeased at the recital of Facts, which all Circumstances considered, were never intended for the Age of the Public.*

*The whole of the narrative Part is taken from unexceptionable Vouchers and Documents, as Letters, and public Acts, which in their proper Places are inserted, where they were not too long: And where not inserted, they are still extant, to be produced at Desire. The equal and impartial Public is now, from this Account, put in a Capacity to pass Judgment on the Influence the Moravian Institution may have on the Power both in Church and State; and when it has done so, to consider whether the Judgment has exceeded, or fallen short, been too Severe, or too Mild.*

*It was thought necessary up and down to point at their Arts and Intrigues: To shew the Danger threatening States, from their Settlements or Colonies: In a Word, to follow the track of Truth, and endeavour to put it in a distinct and clear Light, for which Purpose the Remarks were added: And that, as the Moravians are wont to express themselves in so general, so covert and concealed, so sly and artful a Manner, that 'tis not an easy Matter to sound their Designs, without some previous Knowledge of the Men, or at least some Insight into their System.*

*But as this System is built on such Foundations as no State can well suffer to take Place, without manifest Prejudice to, and an Abridgement of its most valuable Privileges, and at the same Time without producing Animosities, Heart-burnings and Discontents, among the present Generation, to be transmitted, possibly to latest*

## P R E F A C E.

*latest Posterity: Besides, as the Views of the Moravians are generally carried on by such Means, as widely swerve from the regular Methods of proceeding in the World about them: So this sufficiently accounts for the Miscarriage of the Moravian Scheme in the Territory of Budingen.*

*Allow me now to add my hearty Prayers to God, that he would be pleased to preserve all States from being ever involved with the Moravians in the Manner the illustrious House of Budingen was: Tho' this can be no Diminution to the Honour of that House, seeing it no sooner got any Insight into the Characters of so extraordinary a Set of Men, than it distinguished itself from all Engagements with them, even to the overlooking its own worldly Advantages, and to the loss of the Income of a Place in itself so fair and promising; preferring, as it was but just, the public to private Benefit.*

*May God also open the Eyes of the World to see how widely different the specious external Appearances of the Moravian Brotherhood are from what they are in reality, and that their Institution and artful Management are of such a Nature, as to afford sufficient Grounds for ranking them among the political Evils of the Age; as their Doctrine has been now for some Time past, from convincing Reasons, reckoned by candid Divines among the Evils of the Church.*

The AUTHOR,



AN  
HISTORICAL ACCOUNT  
OF THE  
*Moravian Brethren, &c.*



HE King of Poland, Elector of Saxony, on the 18th of May, 1736, deputed a local Commission to enquire into the Affairs of the *Moravians*, who repaired to *Herrnbut*. Count *Zinzendorf*, not thinking proper to be present at that Conjunction, went into *Wetteravia*, where he was acquainted with *Godfry Newman*, one of the Inspired, who then lived at *Maricnborn*, an empty Castle in the County of *Isenburgh-Meerholtz*, officiating as Clerk of the Granaries. With him he staid but a little while, afterwards went to *Lindbeim*, a Village belonging to the Family of *Schrautenbach*, and from thence to the Castle of *Ronneburg*, belonging to the Count of *Isenburgh-Wachterbach*, which, at that time, was rented, along with its Appurtenances, by the Bailiff *Schubard*, who had Permission to let out the empty Rooms of this Castle. From him Count *Zinzendorf*, and his Retinue, took some Rooms, first by the Week, then by the Month, and, after the arrival of the Countess his Spouse, by the Quarter.

This stay furnish'd the Count and his Assistants with two Opportunities: *First*, they had agreed  
B with

with the Landlord in their quarterly Contract, fill'd up the 22d of *July*, 1736.

“ We reserve for us, our Domesticks, and such  
 “ as we bring with us, or that shall follow us,  
 “ the free private Exercise of Religion in our  
 “ Rooms, in the manner as we have enjoy'd  
 “ it hitherto, and as it is quite unnatural, against  
 “ all Protestant Principles and Laws of Hospita-  
 “ lity, to infringe upon the Liberties of Free-  
 “ holders, Inhabitants or any others, or to force  
 “ them to our Congregations, but it is in every  
 “ one's free Option, to come and frequent the  
 “ same as he pleases; so the Landlord on his side  
 “ stipulates, to hinder none, Inhabitants or Stran-  
 “ gers, from visiting the same, in any way what-  
 “ soever.”

By these means, the *Moravian* Pulpit was erected in the Territories of *Isenburg*, tho' in miniature, and under the Pretence of private worship, but soon pull'd down again, the Regency of *Wachtelbach* not being willing to let the Count have this Habitation. This last was the Reason, that the greatest Part went to *Frankfort*, and left only a few behind, not to lose entirely the Connexion with *Ronneburg*.

Secondly, The *Moravians* obtain'd by this stay an Opportunity to inform themselves perfectly of the Situation of *Wetteravia*, and to study the Conditions and Tempers of the Sovereigns in this Province. Their Intention was undoubtedly to settle thereabouts, in a Place, which the Count should judge proper for it. They wanted, as hath been related, Permission to do this in the County of *Hanau*, at a Place near the River *Mayn*, but could not succeed. Their Wishes to obtain the same, by the new Buildings at *Offenbach*, a City near *Frankfort*, belonging to *Isenburg Birstein*, were also in vain. They made, in the

the Year 1737, Proposals to the Counts of *Isenburg Wachterbach*, about letting them have the Castle *Ronneburg*, which came to no Issue. At last they addressed themselves to the Count of *Isenburg Budingen*, to obtain the Liberty of him, to build a new Town, upon one of his Demesnes, situated near the Road to *Frankfort*. This was not done by Count *Zinzendorf*; with whom the Count of *Budingen* would have nothing to do from the beginning, but by other *Moravian* Brethren, viz. *David Nitschman* and *Virugelsstein*, M. A. who for their purpose, wanted to purchase for the real Value, if not the whole Tract of Ground, at least 200 Acres, and to Let them the Castle *Marienborn*; but this last, as they gave out, was only with this View, that the new Families might have their Abode therein, for a while, to bring the new Buildings to perfection.

## SECTION II.

The People that petitioned for their Reception, and Permission to erect these new Buildings, consisted of 30 or 40 Families, and their Proposal exhibited by *Nitschman* and *Virugelsstein* in September 1737, was to this purport:

“ Our People will mostly live by establishing a  
 “ Woollen and Linen Manufactory, spinning  
 “ of Yarn or Wool, working in Steel and Iron,  
 “ Tanning, doing Joyners, Masons and Car-  
 “ penters Work, or by following other Callings  
 “ beneficial to the Country (1). As for Tailors

(1) The Count of *Budingen* had already took great Pains to enrich his Dominions by encouraging Manufacturers, therefore the *Moravians* made such Proposals, as they knew would be the most agreeable. They shewed Samples of different coloured and white Linen, which, as they pretended, was to be manufactured in their Town: but Time hath proved, that this was not their View, for not one Manufactory hath been by them erected.



“ and Shoemakers, they can be of no prejudice  
 “ to any Body, there being but a small Number  
 “ of them with us, who amongst ourselves will  
 “ find them Employment.”

The manner in which the Petitioners desired to be received, was, that in consideration of a certain Sum, yearly to be paid for their Protection, they should be free from all other Incumbrances; but nevertheless,

“ Would, like other Freeholders, be subject to  
 “ the Sovereign and his Regency; and desired  
 “ only in Regard to Liberty of Conscience, to  
 “ have the free Exercise of Religion, to maintain their ancient Church-Discipline, in the  
 “ same manner as these had been laid before the  
 “ whole World, in the Opinion of the University at *Tubingen*.” (2)

The

(2) It was therefore upon Supposition, that they really were such People as their produced Vouchers represented them to be, that the Count said, *We are convinced*. But they soon after gave him reason to change his Sentiments. For, in the beginning they pretended to be of the reformed Church, Their Ecclesiastical Elders sending in *November 1746*, some Records to *Budingen*, signed by Count *Zinzendorf*, and *Lewis-William Weiss*, called Prothonotary, said:

“ We beseech your Grace to look into the annexed authentic Papers, that you may inform yourself of the Condition of our reformed Body, and to cause the same to be preserved, for the Instruction of ecclesiastical and temporal Courts, so that whenever our reformed Brethren, dwelling in your or the Dominions of your Relations, shall have Occasion to refer to these Records, they may be at no trouble to produce them.”

Then they called themselves of the fourth Religion, as Count *Zinzendorf* said in a Letter of the 18th of *Feb. 1748*, this expressly, vide Sect. 38. After this they stiled themselves Followers of the unalter'd *Augsburg* Confession, vide Sect. 37. and Count *Zinzendorf* said quite the contrary, Sect. 38. Nay in a Letter to Counsellor *Brauer*, the 5th of *January 1748*, he says,

“ F

The Count of *Budingen* took these Proposals into further Consideration. One Member of his Council reported,

“ It was known from Ecclesiastical History, that *Luther*, his followers, and the *Calvinists*, had acknowledged the *Moravians* to be evangelical Protestant Christians, so that there was no Reason to doubt their Orthodoxy.”

The rest of the Council was of Opinion, that, “ No scruple could be made to receive them, if they professed no other Doctrine, than what had been spoke of in the Opinion of the Divines at *Tubingen*, and by *Pfaff* in his Ecclesiastical History.”

But all agreed so far,

“ That it was advisable to demand their Certificates of Orthodoxy.”

After this, new Negotiations were carried on, which ended in a real Contract, signed, *April 24*, 1738 ; by virtue of which, 30 or 40 Families were received, partly Manufacturers, partly others, and the Permission, under some Restriction, granted them, to erect new Buildings, upon the eight *Hufes* of Land, sold to them at the current Price of about 1280 *l.* sterling (or 8000 Rix-dollars).

This Restriction was as follows :

“ We suppose in the *first* Place, and are fully convinced, by the printed Testimonies, particularly by the Theological Opinion of the University at *Tubingen*, the produced Vouchers of Orthodoxy, given by the Directors of the reformed Church at *Berlin*, the two Episcopal Patents signed by Dr. *Jablonsky*, Bishop of the *Moravians*, first Chaplain to the King of *Prussia*, as

“ I with *Herrnbaag* was solely an evangelical Lutheran Town, after the Discipline of the Brethren,” which Contradiction to his own Words he repeated a little while after, Sect. 38.

“ also by his Majesty’s Letters of Confirmation  
 “ and Recommendation, that these Petitioners  
 “ who want to settle in our Dominions, are no  
 “ Sectaries, but profess the Evangelical Religion;  
 “ they having promised, carefully to conform  
 “ themselves to the Liturgy of the evangelical  
 “ reformed Church, so that there is no Appear-  
 “ ance of Separatism, Particularism or Schism..

It being thus expressly presupposed, by reasons  
 of the said Testimonials, that these Colonists are  
 of the evangelical Religion, as the same is pro-  
 fessed throughout the *Roman Empire*, no scruple  
 was further made, to grant them the Direction of  
 the Rules of Worship. Which Article runs thus:

“ *Sixthly*, We have granted to these Colonists,  
 “ the Direction of the Rules in their Worship  
 “ and Church-Discipline, the Right to call and  
 “ appoint their Preachers, and to regulate every  
 “ thing belonging to the form of their Church, so  
 “ as they enjoy these Privileges under their Ma-  
 “ jesties the Kings of *Poland* and *Denmark*, at  
 “ *Herrnbut* and *Oldenslow*, (3) and in the same  
 “ form, as the *French Refugees* have obtained  
 “ the same in *Prussia* or elsewhere, so that they  
 “ have full Power to chuse, ordain, appoint, or  
 “ dismiss their Ministers, Church-Elders or Ser-  
 “ vants, and therefore not to be Parishioners at  
 “ *Haak*, nor to pay any Church-Dues, but to pos-  
 “ sess by Right their own Burying-ground.” We  
 reserve to ourselves,

*Seventhly*, “ That before the real Institution of  
 “ a Minister, the said Person shall be brought be-  
 “ fore us or our Chancery, to be there approved

(3) This was a subtle Artifice of theirs, because that the  
 Regency at *Budingen* could not be well enough informed what  
 Privileges the *Moravians* elsewhere really and at every time  
 enjoyed.

“ of, that we may see whether his Doctrine and  
 “ Confession of Faith agrees with the above-men-  
 “ tioned Testimonials. Besides, it shall be in our  
 “ Pleasure to Commission one of our Council  
 “ to be present at such Institution, to see that  
 “ Things are done in due order, who, however, is  
 “ not to intermeddle with this Act, but the Com-  
 “ munity may do according to their Rites. We  
 “ engage our Word, that never any frivolous  
 “ Difficulties shall be raised about our Approba-  
 “ tion, unless there should appear something  
 “ essential alledged against the Purity of his Doc-  
 “ trine, or his scandalous Life (4).

It was nevertheless apprehended, that some-  
 thing else might be conceal'd under the Liberty  
 of Conscience, quiet Exercise of Religion and  
 Church - Discipline, about the Conservation of  
 which the Petitioners were so anxious, therefore  
 it was thought necessary to guard against any la-  
 tent Design by these Words :

(4) This does not include an Independency in ecclesiastical  
 Matters; as they afterwards claimed the same by bringing  
 all Church Affairs under the Title of Liberty of Conscience,  
 vide Sect. 16. Nor is here meant a Theocracy which the  
 Count, by sending a Scheme of their Rules to *Budingen*, 5th  
 of *Jan.* 1748, attributed to *Herrnhag*; he said,

“ If this is rejected, this Day will be the last of my inter-  
 “ meddling with it, for having already sold my House to  
 “ Mr. *Larib*, I shall in *February* next, with all that belongs  
 “ to me, quit this beloved Place, founded by our Saviour for  
 “ his Theocracy, which he wont fail to maintain.”

And one of his Brethren spoke still more expressive, thus,  
 “ All Sovereigns of the Earth must consent in the Theo-  
 “ cracy of the *Moravians*, or have no Brethren at all in their  
 “ Dominions.”

Nor do the Words of the Grant mention a Hierarchy ac-  
 knowledged in *England*, according to Count *Zinzendorf*'s Let-  
 ter of the 21st of *October*, Sect. 38, but only certain Rites in  
 ecclesiastical Matters, which were however to be subordinate to  
 the Sovereign's Authority.

The Purchasers,  
*Eighthly*, “ By the Allegiance which they owe  
 “ their Lord, assure us, that by Direction of their  
 “ Rites in Worship and Church-Discipline, they  
 “ do not intend or desire to have any other  
 “ Sovereign : but that, besides our Lord and Sa-  
 “ viour Jesus Christ, they acknowledge or know no  
 “ other but ourselves, and would enjoy their Pri-  
 “ vileges in Peace and Tranquillity (5).

### S E C T. III.

As to Matters subject to the Cognizance of the  
 civil Power, an unlimited Subjection was agreed  
 to by the *Herrnbuters* in these Words :

“ The Purchasers and all that build upon this  
 “ Ground, or that live in their Place, are to be  
 “ obedient to us or our Regency (1) in tempora-  
 “ Matters civil or criminal, as are our other Sub-  
 “ jects without any Restriction, and must there-

(5) This Clause was inserted against Count *Zinzendorf* an  
 his Representatives. For the *Moravians* not having acted up  
 to their Testimonials, it was thought necessary to oblige them  
 to renounce this their supposed Head, by doing homage  
 in 1750. It was a Suspicion grounded upon their own Ex-  
 pression, that made the Regency at *Budingen* insist upon this,  
 for they had in the Instrument drawn up in the same Year,  
 said,

“ If even Count *Zinzendorf*, out of Condescension would, in  
 “ regard to us, resign his Place and Care which he hath in all  
 “ Communities of the Brethren, we nevertheless herewith  
 “ protest, that we cannot comply with this concerning our  
 “ ecclesiastical and æconomical Affairs, for this would cause the  
 “ most dismal Consequences.”

The Brethren bringing afterwards all and every thing under  
 these two Denominations, Ecclesiastical and Æconomical, the  
 Management of which was in Count *Zinzendorf*’s Hands, who  
 else but he could be their Sovereign ? His Authority among  
 them was so great, that he said, “ I am *Syndick* with full Power,  
 “ and need not any body’s Advice.” Such are the Subter-  
 fuges they use to elude their Homage to their real Sovereign.

(1) The manner in which they wanted to elude this, vide  
 Sect. 22.

“ fore

“ fore do us Homage according to the annexed  
“ Formulary.”

This Formulary besides its usual Contents required of them, not to raise any Rebellion, Mutiny or Confusion in these Territories, and to conduct themselves as becomes loyal Subjects. Dr. *Ruker*, the 23d of *April* 1738, explain'd the Sentiments of the Community, saying :

“ We intend to make no more Confusion than  
“ the Apostles of our Lord.—They preached  
“ and spoke only of the true Faith in the cruci-  
“ fied Jesus, and about keeping his most holy  
“ and saving Rules.

In civil Points an inferior Court was granted them to take Cognizance of trifling Matters or Demands, whose Fines were not exceeding ten Rix-dollars, and were obliged to present to the Chancery upon every Occasion, one Justice and two Jurymen that should hold this Court, who there should be confirm'd.

## S E C T. IV.

The Condition of these Colonists was in the Contract thus described ;

“ *Eleventhly*, Tho' by receiving these People  
“ we chiefly intend Manufacturers, our Intention  
“ not being to have our Country crowded by  
“ common Tradesmen, yet we will receive them  
“ too, provided their Number is not too great,  
“ so that they may earn their Bread honestly,  
“ without prejudicing our natural Subjects and  
“ Inhabitants.” (1).

(1) No Manufacturers were by them brought into this Country, but instead of these, a great Number of Tradesmen, so that the old Inhabitants very often complained of being hindered by them in their Business.

The

The Colonists were to be free from all Taxes for the space of five Years; and further it was stipulated, that nobody besides the above-mentioned Families should be received without a special Permission (2); or the new Buildings and Appurtenances alienated to Strangers, or such as the Sovereign disapproved. The Deputies, on the other Side, reserved for their Brethren, that nobody not belonging to their Society, should any ways be intruded upon them, nor should such be admitted to acquire any Properties amongst them (3). Further it was promised, that in Case the Manufacturers would employ any married People, they likewise should be permitted, if their Masters would find Security for the same (4).

The first Stone of these new Buildings was laid in a Place chosen by Count *Zinzendorf* by Lot, and the Castle *Marienborn* was Let them for some Years, under the Conditions mentioned, Sect. 1. A great many *Herrnbuters* resorted now at once to this Place, whose Opinions pretty much differed, for all that the Concession extended only to *Bohemian* and *Moravian* Brethren, (5).

(2) This they elude under the Pretext of their Houses of Institution, and their continual travelling. If there are Strangers found amongst them, they call them their Guests, Visitors, whom they must give Board and Lodging at least for a Year.

(3) You may see what Use they afterwards made of this Privilege, Sect. 15, and 33.

(4) This also was a Subterfuge for them to hide whole Families, of whom they, by enquiring, gave this Answer, *they are only other Peoples Journeymen.*

(5) Every Body at *Budingen* thought this People to consist only of *Moravian* and *Bohemian* Brethren, therefore it was provided, Sect. 15, that they should bring no more Emigrants out of the Emperor's Dominions along with them.

## S E C T. V.

The first Years were mostly spent in the building of the new Town, *Herrnbaag*, and regulating their ecclesiastical and temporal Matters, which were transacted with so much Circumspection, that the Records gave very little ground for Suspicion. That Member of the Council, with whom they had made their Agreement, was treated with the greatest Marks of Civility, he at that Time having the Command of all Things under him. Good Measures were taken to bring nothing of their Affairs before the Regency, but only before him. Even this was not done in Writing, but only by Word of Mouth, paying him a Visit, and in the same Manner did they receive his counsels or Orders, which occasioned the Records of this Time to contain so little. They did all they possibly could to make him like, approve, at least in Appearance, their gaining of Souls, which serves them as a Cloak. He was invited to their Feasts, to be present at their Synods, and to be a Spectator of every Thing done by them, as he sometimes was. They knew the Finances of some of the Counts of *Budingen* to be in a dismal Condition, and as one *Beuning* of *Amsterdam*, a Man of good Fortune was with them in the Year 1742, they made Offer to lend these Counts a certain Sum. Negotiations were then brought upon the Tapis about this Affair, which ended in the following Agreement. A hundred and fifty thousand Guilders were lent to the Counts, upon Condition, that they put the Lender in Possession of some freehold Lands, Mills, Tythes and other Revenues at *Dudelsheim* and *Robrbach*, for the Payment of the yearly Interest of the Capital lent, and Part of the principal Stock. The Lender had the

Ex.



Exemption from the Jurisdiction granted him. The Community at *Herrnbaag* made use of this, to enlarge their Limits, to gain more Privileges, and to pave the Way for their real but hidden Intention, in short, to have such Things fixed, as in Time could secure *Herrnbaag* against whatever might obstruct their Scheme, which they were now in Hopes to accomplish. The *second* Contract with them was therefore erected, and on both Parties signed the 13th of *January*, 1743; in which were the following Clauses.

“ The Community of *Herrnbaag*, the Vouchers for their Orthodoxy, being known, and Credit given to the same, was to proceed according to their Rites and Customs. But they were to give Notice whenever a new Minister should come to be their Preacher. The Person chosen was to be presented to the Sovereigns, who, if they should think proper, should commission one of their Council to be present at his Institution” (1).

They reserved on their Behalf, in Regard to civil Matters, all that had been granted them before, Sect. 4, (2) and did on their side, upon the Word and Faith of good Christians, which was to have the Force of an Oath, promise to find Security for themselves, that they and all such

(1) Tho’ the *Herrnbuters* by this new Contract acquired new Privileges, these were granted them by believing their produced Testimonials. The Divines of *Tubingen*, moreover, changed their Opinion soon after, and found themselves as well deceived as they at *Budingen*, where nobody had any Notion of their general Diaconat; a Court of Justice dispersed all over the World without an Abode, vide Sect. 22.

(2) Besides what will be clear’d up, Sect. 22. About this we observe only, that this they artfully used, when they were to answer the Reproaches made them by such as were Profelites from them; they then said, *The Person hates us, Animosity, not Truth speaks so*. To know their Intention was therefore impossible.

as now or afterwards should live at *Herrnbaag*, would be Subjects to the Sovereign in criminal and civil Matters, and this they stipulated under their Bond and Judgment. It was to be in their Power to receive whoever they should think proper, (3) but were to give a quarterly Specification of them, except Strangers or Visitors that intended not to stay some Time with them. The Court which took Cognizance of small Matters, its Fines not exceeding the Sum of ten Rixdollars, which was to be paid in the Treasury at *Budingen*, was in this Contract granted them as in the former, Sect. 3. The Counts of *Budingen* having in Expectation of the promised Loan, taken their Measures accordingly, were by the *Herrnbuters* now only put off with Hopes of having the said Sum of Money lent them. Their Intention in making these Delays was nothing else but with greater Ease to obtain other Privileges; the Payment of a yearly Sum for their Protection, and other Taxes having already been remitted them. A Detail of these Privileges was sent to *Budingen* by a *Moravian* Bishop, *Polycarp Muller*. The Conditions under which the Loan should be given, were so closely connected with the Stipulation of their wished-for Privileges, that neither could subsist without the other. Both Parties were at last satisfied. The *Herrnbuters* came, according to the

(3) As soon as they found the least Inclination one had to turn from their Flock, they refused to give Security for him. By permitting them to receive or to reject others as they should think proper, and that a Stranger should at least be a Year a Guest amongst them, they obtained that nobody but their own People, were admitted into their Town. After the Noviciat of this Term, the same was rejected or received, during which, no mention was made of him in their quarterly Specification, so they kept clandestinely or sent away whom they pleased, and the Sovereign could never know what Sort of People inhabited his Dominions, if Rebels, Malefactors, or such like, that in other Territories had escaped the Hand of Justice, or honest ones.

exceed.

Accounts of the Regency, into the Possession of yearly Revenues of 7700 Guilders, 6000 of which were for payment of Interest, and 1700 in Part of the principal Stock. The following Words of that Counsellor who made this new Contract with the *Moravians*, shew most plainly, how much he loved them; he wrote, the 7th of *February*, 1743, thus to their common Justice:

“ As to the Contract in particular, let me  
 “ hope, the Community will put so much Con-  
 “ fidence in me, that I shall be as good as my  
 “ Word, and give them as much as lies in my  
 “ Power. I am not used to make many Words  
 “ or Promises. I hope I shall in Time have still  
 “ a greater Idea of *Herrnbaag*. But my Maxim  
 “ is that which *Tacitus* praises in our Ancestors,”  
*Plus efficiunt quam scribunt.* Count *Zinzendorf*’s  
 Letter to this Counsellor, written soon after this  
 Contract was signed, 24th of *April*, 1743, proves  
 how much this delighted him:

*First*, “ I kiss you at my Return. I take Part  
 “ in all good Things done here, by the Saviour’s Plea-  
 “ sure, even in my Absence, and one of my heartiest  
 “ Wishes is now fulfilled (4). I likewise pay you  
 “ my Compliments about that pretty Heritage,  
 “ to which you claim a Right, and as there is no

(4) This Letter, dated a few Weeks after the Conclusion of the Contract, is certainly a convincing Proof, that Count *Zinzendorf* was Art and Part in all that had been done, which he afterwards boldly denied; for in a Letter of the 13th of *February*, 1747, he says:

“ The beloved Counsellor (this was the same that he kiss’d  
 “ at his Return) did not love me; nor would he enter with me  
 “ into any Conference, but treated of these Things generally  
 “ with ignorant mean Persons. This is the Reason that I ne-  
 “ ver have seen any Contract, unless half a Year or even a  
 “ whole one after it had been signed. Justly may I there-  
 “ fore say, that of a hundred Things I have no other Idea,  
 “ than what they will give me, yet more explicit are the  
 “ Words of one of the Count’s Assistants, *A.* 1743.

“ Law,

“ Law-suit about it, you may at any Time take Possession of the same.”

“ The Father, (Count *Zinzendorf*) heard of the Agreement, and disapproved the making any Contract without him, as the Community was not ignorant that he had above three Years corresponded with Counsellor *Brauer* upon the Subject. Seeing the Original of the same, he rejected it entirely :

“ For that there no mention was made of the Theocracy of the *Moravian* Brethren, in which all Sovereigns of the Earth must consent, or have no Brethren for their Subjects, the same being therein treated as a Form of Religion, whereas the Community of the Brethren is only an authorized Society in the Religion.”

“ For that instead of having obtained a free Direction over the Rules of the Brotherhood, which, as far as the same depends upon free Minds, and hath no Limits given by Laws, never can be balanced, there had been stipulated another legal Jurisdiction, of which a Community hath not, nor ought not to have any Notion. He affirms, that this finally would be of no Advantage to the Community, but embroil their Rights.”

## S E C T. VI.

The ecclesiastical and civil Matters at *Herrnbaag*, were now managed according to the Pleasure, Advantage and Intention of the *Herrnbuters*, and for several Years their Proceedings were as much connived at, as if their Constitution had been independent of the Sovereign's Authority. They were so cautious, that the Records mention but very little of this Time. We shall here only observe certain Circumstances, which should have made

made them at *Budingen* reflect what they were about.

No Manufacturers were arrived, the Reception of these supposed that such as should employ them, would, if not settle here, at least stay there for a considerable Time; but the Inhabitants, nor even they that had built Houses for themselves, did settle there for a Constancy. Their ecclesiastical and civil Elders had taken the Direction over all Things at *Herrnbaag* upon them, without the Consent of the Sovereign, and all these they had so ordered, that the Sovereign never could know his Subjects in that Town. Admission was granted to *Moravian* and *Bobemian* Brethren, who, as they gave out, had been forced to quit their Country, being disturbed there in Liberty of Conscience. But no sooner had this new Town been built, than it was crowded with People of all Sorts of Religion, who stiled themselves *Moravian* Brethren, and who never had been in their Country, nor been molested about the evangelical Religion.

Their Ministers were, contrary to their Promise, Sect. 2. never presented to their Sovereign. They evaded such a Presentation by a Visit, or by Notice given to that Member of the Council, who had the Care of the Affairs at *Herrnbaag*. Moreover they had not one, or one constant Minister, for this Member far exceeded that of the Years of *Herrnbaag's* Existence. Ministers thus presented, left them without the Sovereign's Permission as often as they pleased, or gave Notice from foreign Countries that they were gone away, and signified the Name of their Successor. Sometimes Mr. *Langbut*, then *Waiblinger*, M. A. or *Wentzel Neisser*, or others, were their Ordinaries. Sermons were preached by Laymen and other Tradesmen, of whom it could not

be known if they had learnt rightly their Catechism, so far were they from having a true theological System.

They had promised to conform themselves to the Liturgy of the reformed Church, Sect. 2. but when they were reproached about not observing the same, Count Zinzendorf, in a Letter to a Member of the Council, 12th of Feb. 1740, said :

“ I have heard that you have said, the *Herrnbuters* had promised to conform themselves to the Liturgy of the *Calvinists*, and did not do so, and that you would have patience a little longer, &c.” to which he directly adds,

“ The Community would directly leave their Houses and Goods, if their Liberty of Conscience was disturbed.”

These Words of Mr. *Langbat*, written to the same Minister, were still more remarkable :

“ How far and what you propose in religious Matters of the reformed Church, or how you will mend its Faults, I cannot tell. To cure old Sores is a Difficulty. Hence we, in our Community, plough up a fresh Ground, and I perceive daily more and more, that it answers no Purpose to mend old Nets. But he whose Duty it is, may catch Fish even with old broken ones, but this requires more Trouble, and the new ones are more fit. Do you nevertheless what is your Duty, and what lies in your Power. Oh ! how should I rejoice if *Christ* was preached in all the Pulpits of these Dominions.”

They shew that their Intention was to hatch a new Religion, to reject the true Evangelical, and the *Calvinists* and *Lutherans*; for both these have here the free Exercise of their Religion; he accuses them of not preaching the Saviour of the World. His Wish that *Christ* might be preached

in all the Pulpits of these Dominions, means nothing else, but to wish the whole Country to be of the *Herrnbut* Opinion. Their Intention, which through their Care, was already relished by that Counsellor with whom they had concluded their Contracts, was sufficiently here betrayed: he explains this with his own Words, used in a Letter to Mr. *Beuning's* Administrator, 2<sup>th</sup> of *January*, 1743.

“ To hear that there shall be a *Moravian* Community at *Leustad*, causes me to shed Tears of Joy, thinking myself that unworthy Instrument by our Saviour made use of to lay a Foundation for all these Things. Oh! that the Lord would send me Power to introduce the *Moravian* Discipline in all our Villages, Churches and Schools, I would pull down all *Lutheran* and *Calvinists* Pulpits.”

By reflecting upon this rash Step, and the Things that followed, the Reason may be found why, in so uncertain Limits, the Affairs of the *Moravians* had so quick a Success, till it pleased God to make an Alteration in some Persons, to hinder the *Moravians* in the Execution of their Design, and to fix their *non plus ultra*.

## S E C T. VII.

Their civil Affairs were by them so managed, that except the mere Name of Sovereign, nothing remained of his Authority. Their Justices and Jurymen were changed as often, and in the same manner as their Ministers. Now was Mr. *Luzzow*, Baron *Bibran*; now Mr. *de Peiffel*, then Mr. *de Marshal* or others; many of which had not studied the Laws at all, so were their Jurymen, Tradesmen, ignorant of all Law-Matters, and none of them were sworn into their Office, nor did they

they like to proceed according to the Laws of Germany, or any other wholsom Regulations. When the Regency demanded of them to have their Justices put in their respective Places, according to the Contract, and the Sovereign's Orders, Mr. *de Peistel* answered as he did, A. 1740.

“ This shall be done by and by in a Conference. God send us only a worthy man to it; for I am not the Man, and hope to be soon freed from this Office.”

By long delaying this, they prevented these Things to be more insisted upon. The Proceedings of the Justices, and their own Persons, wholly depending upon Count *Zinzendorf*, they were obliged to leave their Places to others, and to go away whenever he sent them such Orders.

*Gzulius*, one of their Jurymen in a Letter written to the above-mentioned Counsellor, A. 1744, said :

“ Yesterday arrived Mr. *de Seydlitz* with Count *Zinzendorf*'s Orders to Brother *de Peistel*, for him to set out immediately for *Gnadenthal*, which he did Half an Hour after. He therefore hath ordered me to give your Honour this Notice thereof.”

To give Notice in this manner was by them thought to be sufficient to inform the Sovereign of a vacant Place in his Territories, and that another had occupied the Place. Mr. *de Peistel* upon the like Occasion, wrote thus ; 1740.

“ Mr. *de Marshall*, (he was presented as common Justice) hath taken a Journey into England, and desires you to remember him kindly. I have taken his Place till his Return, which it is hoped will be soon; I shall upon the next Occasion pay my Respects to you.

A Visit of this sort was to serve instead of the Presentation reserved for the Sovereign, when they



obtain'd their Grant. But they alter'd this entirely, for the Person who was to be their Justice, was not to fill this Place before the Confirmation of their Sovereign; who, by granting them an inferior Court, had no Intention to give them any higher Jurisdiction, than what small Towns in *Germany*, or elsewhere, used to possess. But under this inferior Court which they talk'd of, they cloak'd only their Design to gain such a Power in this new Town, as was serviceable to their grand Scheme. For as they were called to an Account of their Proceedings in this Court, they gave, by Baron *Bibran*, Mr. *de Peistel*, *Paul Weis*, such an Account of this Jurisdiction as the Sovereign never had thought of. They said:

“ Our common Court is divided into two  
 “ Branches, the *voluntary* and the *litigious* Jurisdiction. The former extends itself very far  
 “ over such People who commit themselves to  
 “ our Care, *they must always like our Proceedings,*  
 “ *or they must not meddle with us this way.* The  
 “ other hath to do with Strangers that have Dealings with us, which are but in a civil Cunnexion,  
 “ and are not by us regarded in a parental View.  
 “ In Matters belonging to these, our proceedings are shorter than the common ones, nor  
 “ do we like to have many of these upon us. Nor  
 “ even is Mr. *Schuckman* a sufficient Man for  
 “ Cases of this Nature, he being a regular bred  
 “ Lawyer. The first sort can, without scruple, content themselves with our common Justices, who  
 “ often have as many thousand Subjects of their  
 “ own, as all the Communities together are able  
 “ to produce; nor can they complain that they are  
 “ mean People placed in those Posts, for we chuse  
 “ to them such Men as can assist the Inhabitants  
 “ like their Fathers. *The Regulation of this Court*  
 “ *is such, that in the same is the Seat of the Discipline*

“ pline of the Brethern ; for we do not know any  
 “ such Thing as the ecclesiastical Discipline, so much  
 “ praetised in the World. Our Discipline regards  
 “ only civil Matters, and prevents the religious Part  
 “ of the Community from raising Scandal or Irregu-  
 “ larity. (1)

## S E C T. VIII.

Their Elders and Wardens treated all things according to the Principles of this common Court, giving thereby a good Proof how artfully every thing had been intituted. Never were any Disputes between two *Herrnbuters* brought before the Regency at *Budingen* ; and they had neither much trouble to effect this, as it was in their Power to send People away whenever they pleased ; which they did not fail to do, even some times in very great haste, as soon as any one seemed disgusted with their Proceedings, nor could such a one obtain their Permission to go to *Budingen*, or an other was given him to accompany him thither in whom they could perfectly trust. This caused their Proceedings to be by the Regency more esteemed than they merited, if every thing had been taken under right Consideration. There happened some remarkable Disputes between them and Strangers

(1) After the Permission to hold an inferior Court, they established a Common Court, which, tho' the Regency thought the contrary, was entirely different from that Jurisdiction which had been really granted. Their common Court consists of two Ranks, (1) the College of Justices, and (2) the Conference of Assistants. The Decisions of the former are subject to those of the second Rank, which is composed of such as are found truly attached to their Interest and Design. They proceed just as they think to be the most proper for them ; are also quite arbitrary. Both these Ranks are under the general Diacanat, and the Regulations of Count *Zinzendorf*, for in his Cabinet, or, as he calls it, *personal Chancery*, Sect. 22. all things are prepared that are to bring them to their grand End.

to their Society. We shall here only relate the Circumstances of a few of them,

### S E C T. IX.

*Andrew Walther*, a Freeholder at *Sundhausen* near *Langensaltz*, re-demanded, Anno 1743, his Wife and Children from *Herrnbaag*. His Wife, who was entirely devoted to the Community, said her Husband was a Vagrant, produced a Certificate of the Burgomaster *Christian Frederick Muller*, about the Plaintiff's being not only often troubled with splenetic Disorders, but that he committed the most ridiculous Things, that his Will was like the Weather in *April*, and was not able to manage his own Affairs. Mr. *Bruckner*, Chaplain to the Court of *Saxe-Gottha*, and *Earnst Polycarpus Muller*, Minister at *Sundhausen*, attested the same. His Wife and Childten, who were soon after sent to *England* by the *Herrnbuters* (1), were not directly delivered to the Plaintiff, he having bought a House at *Herrnbaag* not very long before. As the Regency of *Budingen*, to which the Plaintiff made his Complaints, would enquire into this Matter, the *Herrnbuters* called this a Violation of the Rights of their inferior Court, and Count *Zinzen-dorf* gave this Instruction to one of his Brethren.

“ I know how this is best to be managed, viz.  
 “ to do, in confidence of our Saviour, all that  
 “ the Sovereign pleases; not to reason much or  
 “ reflect upon Prejudices and Infringements, &c.  
 “ for if it should be impossible to do his Will,  
 “ this Answer may be made: I have been silent  
 “ a thousand times, as I could suffer Things to be  
 “ done so, at present I cannot, this makes me  
 “ speak.”

(1) They often elude, by their sending People abroad, the Rights of Sovereigns, Parents, &c. See the following Paragraph.

The

The meaning of these Words is this: Let the Regency enquire or order what they will, obey them if it is not contrary to our Scheme, but if so, then let the Sovereign demand as long as he will, his Will shall not be done.

S. E. C. T. X.

The Accident that we shall now give an Account of merits still more Attention, amazed the Sovereign, and served to make him open his Eyes. His Excellency Count *Schonberg*, then Ambassador of his Majesty the King of Poland wrote from *Frankfort*, the 7th of *March*, in the Year 1745, the following Contents:

“ One Son and a Daughter of Major *Schub-*  
 “ *man*, in the Service of his Electoral Highness of  
 “ *Saxony*, live, by the misconduct of his deceased  
 “ Wife, in the Community of the *Herrnbuters*,  
 “ which whenever they had been recalled by him  
 “ as their Father, were retained contrary to  
 “ all Laws. The Father having of late heard,  
 “ that his Daughter *Susanna Sophia* dwelt in  
 “ *Herrnbaag*, humbly prayed to bring his Daugh-  
 “ ter by Power of Sovereignty out of the Sister’s  
 “ House to a secure Place, till he should fetch  
 “ her away; he fearing that she might be of the  
 “ number of 30 or 40 People newly married  
 “ there by Ballot, which were to go to *Pennsylvania*.  
 The Resolution thereupon was taken,

“ To bring the Lady to the House of *Castellan*  
 “ *Preiss*, who had no more Children but one  
 “ Daughter living with him, for her to be kept  
 “ there till this Affair, after the Examination of  
 “ both Parties, could be determinated.

*Castellan Preiss* received this Order along with the Ambassador’s Letter, not only to shew the same to the *Herrnbuters*, but also to bring the

young Lady along with him to *Budingén*. He set out directly, but returned very late along with Mr. *de Marshal* their temporal Elder. He deliver'd him a Protocol of what had pass'd at *Herrnbaag* the 9th of *March* 1745, desiring the same to be sent in Answer to Count *Schonberg's* Letter.

" I have humbly obeyed the Count of *Budingén's* Orders sent me by *Castellan Preiss*, for to repair to Lady *Shuckman*, and to enquire into the Circumstances contain'd in Count *Schonberg's* Letter. (1) The Lady notwithstanding that she by her dwelling in this Place was exempted from this Jurisdiction (2) hath nevertheless, because she happened to be just present, declared herself as followeth:

*Quest.* How old are you?

*Ans.* Twenty-four Years.

*Q.* Are you still under the Authority of your Father?

*A.* No, my deceased Mother, for Reasons which I out of respect to my Father will omit, hath effected that my Brother and I have been exempted from his Authority. Guardians were then constituted, but it is well known that we are no longer Pupils or Minors.

*Q.* How came you to live here?

*A.* I came hither to pay a Visit to my Friends, and I stay here because I like the Place.

*Q.* Have you been asked to Marry any body?

*A.* No, and what Count *Schonberg* saith about this hath not the resemblance of Truth.

*Q.* Have you ever been ordered to go to *Pennsylvania*?

(1) Such Orders had not been given.

(2) This plainly proves they wanted to be Independent, for amongst one hundred of them, there are not five that settle in one fix'd Place. *Vide* Sect. 22, 37.

*A.* No,

A. No, I never heard or dream'd of such a thing.

Q. Will you go back Home at your Father's request?

A. No, I will not be forced, nor is it in his Power to do so.

Q. With whom have you lived here?

A. With the Countess Zinzendorf, and the Ladies Schweinitz, Brukdorf and Lein.

Q. Have you made any Agreement with your Father to separate your respective Lands?

A. Yes, all Things have been regulated about that Point.

Q. Are you Independent?

A. Yes, I may do as I please.

Q. What would you do if the Magistrate should order you to go back to your Father?

A. I see no Reason they should force me to do any thing against my Will. Every Body may live where he pleases, and therefore will I not be forced (3).

Q. What do you think of what Count Schonberg says about the House of the unmarried Brethren and Sisters?

A. I think he never had Opportunity to learn the Truth; and my Father speaks out of Animosity, therefore his Words are not worth any Notice.

This was a a strange thing to the Sovereign, who directly called for one of his Council, whom he ordered to read this Protocol to him, and to give his Opinion of the same. This Gentleman reading the same in his Lordship's Presence, made the following Remarks upon Mr. Marshal.

(a) That *Castellan Priests* was not ordered to let the common Justice examine the Lady, but to cause her to be delivered into his Custody.

(3) Here they confess'd that they would not respect the Regency's Orders.

(b) It

(b) It is against Reason to suppose the Lady to be exempted from the Jurisdiction of *Budingen*, for all Persons, not excepting those of the highest Rank, that dwelt at *Herrnbaag*, are subject to the Authority of the Sovereign of *Budingen*.

(c) The second Question that hath been asked her is a very absurd one for a Justice of Understanding, for it is no question of a point of Fact but of a point of Law which no Child can decide.

(d) The sixth Question is of the same kind, for the Justice cannot know before both Parties have been examined, if the Lady was to be obedient to her Father or not?

Mr. *Marshall* replied,

To (a) That the Orders had not been rightly delivered.

(b) That they thought those who were not settled at *Herrnbaag* to be exempted from the Jurisdiction of *Budingen*; and,

(c d) That the Lady could not be a Minor as she was a *Saxon*, and therefore could her Father have no more Power over her; wherefore she was not obliged to return Home.

*Castellan Preiss* being confronted with Mr. *Marshall* deposed, he had brought an Order to him to deliver Lady *Schuckman* into his Custody to remain in the same till this Affair should have been brought to its Conclusion. The former was therefore reprimanded for telling such Falsties, and for defending Cases that were against all Laws: and he was ordered to deliver up the young Lady. To this he replied:

“ The Lady who had only paid a Visit at  
 “ *Herrnbaag*, was already gone out of these Ter-  
 “ ritories to *Leinheim*, an immediate Village be-  
 “ longing to the Knights of the Empire.

He address'd himself to the Sovereign praying of him,

“ To mitigate the too close Questions of this Counsellor, and he would drop this Matter.

The Prince told him, that he very much disapproved their Conduct, and insisted upon the delivering up the Lady as soon as she should come to them, forbidding in the mean time to Marry her against her Father's consent. This Affair was not touch'd any farther, as Major *Skuchman* seem'd to have dropt it, nor were the *Herrnbuters* any more troubled about it, as both the *Austrian* and *French* Armies invested this County, which consequently felt all the Troubles of War. It was besides this, a favourable Accident for the *Moravians*, as two new Counsellors had but just taken their Seats in the Regency of *Budingen*, who therefore were quite ignorant of the former Proceedings, and did find Employment enough in getting sufficient Intelligence of this Prince's Affairs, besides this System.

## S E C T. XI.

Mr. *Beuning* came by the means of a Loan to the Possession of *Robrbach*, *Dudelsheim* and *Leusbadt*, (Sect. 5.) which last he had let again, but his Administrator took Care of the two former. His *Moravian* Brethren meddled in several Occasions with these Affairs. In the Year 1745, arose many Complaints against some of the Inhabitants of those Places, and these mostly about Agreements for buying, concluded by the same with the former Inhabitants and Subjects, partly with foreign People. The Defendants refused to appear, being duly summoned before any Bailiff, or the Chancery. This caused the Mortgage-Contract to be look'd well into; wherein it was found, that the



the Sovereign had exempted them from the Jurisdiction of inferior Courts: saying,

“ The Creditor, his Servants living in the Castle  
 “ and Houses at *Robrbach, Leustadt, Dudelsheim,*  
 “ whereof he is the present Possessor, and in those  
 “ Places wherein he has the Privilege to receive  
 “ whom he pleases, giving Security for such Per-  
 “ sons, are entirely subject to our Jurisdiction in  
 “ criminal Matters, and the same are, in except  
 “ these Points, exempted from the Jurisdiction of  
 “ our Regency.

This did not involve an entire Independence from the Superior's Authority, as the Creditor was obliged to find Security for such People as he should receive by him. The Sovereign therefore deputed a Committee of his Council to enquire into his Rights, and these Disputes. The *Moravians*, on their side, forbid the Defendants to appear before the same: and Mr. *Beuning*, to justify this, alledged, that the following Words were to be found in an Original of the Mortgage Articles, which one of them had thus written:

“ Are entirely exempt from Our (1), and our  
 “ Regencies Jurisdiction.”

Upon these Words he grounded his Pretension to his Independence, and would in civil Matters be immediately under the Emperor. He would have the Exercise of a Court before which the foreign Plaintiffs were to appear when they were to complain against the *Moravians*, which should be adjusted there, or they should come with them to *Amsterdam*. Count *Zinzen-dorf* was here not idle, for he delivered a Nar-

(1) It easy to guess how these Words *from Our*, were to be found in this MSS. and were wanting in that of *Budingen*. Hence it appears that they wanted to possess an *active* Jurisdiction: Could this be of any Use to the Lender that dwelt at *Amsterdam*? But it was of great Service to them if their Intention had met with Success. *Vide* Sect. sequ.

ration

ration of the Fact by Mr. *Beuning's* Administrator *Shukard*, and caused the former to bring in his Grievances. But the Sovereign remain'd in the Possession of the Exercise of the Jurisdiction, as they neglected to appear upon his Summons; and because that in the Articles they never had been declared Independent, neither had another Jurisdiction been therein stipulated unto them. Remonstrances were made to Mr. *Beuning* and to Count *Zinzendorf* wherein it was represented, that they had taken Possession of such Lands, that never before had had any personal Courts, but had always been subject to those of some Bailiffs, and this merely to have therefrom the Payment of the Interest and of part of the lent Capital. The Lender would not alter his false Opinions, and Things went on so far that he pretended requisitorial Letters should first be sent to him before any of the Inhabitants of these mortgaged Lands should be summoned, to answer for himself before the Regency upon being indicted for Felony, which on the other side could never be allowed.

The *Moravians* made afterwards the following Proposals.

“ Mr. *Beuning*, or his Administrator for him,  
 “ should have the first Cognizance of Complaints  
 “ that Strangers should make against any of the  
 “ Inhabitants of these mortgaged Lands, without  
 “ doing any prejudice to the Right of appealing  
 “ to the Sovereign. They reserved for themselves,  
 “ that if the Sovereign would determine such  
 “ Suits wherein they were Defendants, he should  
 “ on the other side when they should appear as  
 “ Plaintiffs before him: as when they should be  
 “ attacked, ill used, insulted by others, or should  
 “ have

“ have Occasion to seek for his Protection, do  
 as them the utmost Justice in his Power (2).

The Prince was not willing to let the Lender  
 have this first Cognizance, which had no Con-  
 nexion with that Exemption from the ordinary  
 Jurisdictions that had been granted them, nor  
 would he give any thing up for having a Right  
 to defend a Religion he suspected already; and  
 by deferring to give his final Resolution re-  
 mained in the Possession of that Jurisdiction they  
 wish'd to have in their Hands.

## S E C T. XII.

The House of *Isenburgh Meerboltz* borrowed at  
 that same Time 150000 Guilders of Mr. *Beuning*,  
 and mortgaged for this Loan the Castle *Marien-  
 born* with its Appurtenances (1). But the same  
 found soon afterwards how much it had been  
 mistaken by being too forward in this Affair,  
 and wanted therefore Redress for its Grie-  
 vances; or that the Castle *Marienborn* should be  
 restored after the Loan had been paid of. No  
 positive Answer could be obtain'd to this, because  
 that Mr. *Beuning* had already, without the Count  
 of *Meerboltz's* Consent, put the Countess of  
*Zinzendorf* into the Possession of it, the 18th of  
*Jan.* 1744, for her to enjoy the same at the rate  
 he had them, that she might have them *during*

(2) This Count *Zinzendorf* had put down himself, so vigo-  
 rously does he strive to gain his Point. This Demand was de-  
 trimental to the Lender, who was under an entire Subjection  
 to Count *Zinzendorf's* Order, who made the same for to make  
 the former Odious, and so to get the Mortgage the easier into  
 other Hands.

(1) Count *Zinzendorf* in a Letter dated 27th of *May*, 1747,  
 to the Privy Counsellor *Bulfinger*, by giving a Description of  
*Marienborn*, had, besides telling many more Falsties, the Impu-  
 dence to call the Sovereigns of *Isenburgh* his Neighbours.

her

her Pleasure (2). For this Reason Count *Zinzendorf* made Proposals for a Convention with the Count of *Budingen*, for he said that he would have nothing to do with the Count of *Meerholtz*, as he fancy'd the same to be his personal Enemy. Mr. *Beuning* was soon expected again in these Territories, and a good Idea of his being a fair Dealer and reasonable Man was always kept of him, and therefore the Convention was protracted. He arrived at last at *Marienborn*, and came also to *Herrnbaag*, in the Spring of the Year 1747, where Count *Zinzendorf* was at that Time: but the Hopes of seeing any favourable Proposals from the former entirely vanished, when he soon after declared, that he was quite unwilling to condescend in the least, and how ready he should be, to bring his Complaints before the Chamber of the Empire at *Wetzlar*, if things should not be done to his liking: which Declaration he repeated in the most unbecoming Expressions, the 20th of February 1747. (3) Now Count *Zinzendorf* began

(2) This was done like all the cunning Tricks her Husband deals in. Mr. *Beuning* had these Lands only one Year in his Possession, during which he was at great Expence to improve the same. After this time the Price of all their Products was raised, and Count *Zinzendorf* was in Possession of them as long as the Count of *Meerholtz* approved of him. But no sooner did the Differences begin between them, than Count *Zinzendorf* screened himself with Mr. *Beuning*, who signed his Name to every Letter that was written about this Affair, but Count *Zinzendorf* was his Secretary, who corrected all of them; which Originals can prove.

(3) At this Conjunction the *Herrnbuters* were so busy about Mr. *Beuning*, that altho' he formerly came directly to *Budingen*, he now did not come there at all; for they were afraid that he, moved by his good Nature, should enter into an Agreement without consulting them. Count *Zinzendorf* persuaded him to write a most uncivil Letter which he himself had overlook'd and corrected, to make the Sovereign hate Mr. *Beuning* more and more. All these Intrigues were new things to the new

gan to appear as a Mediator, thereto authorized by Mr. *Beuning*. He sometimes said that he himself had given towards this Loan the Sum of 90,000, and at others, of 100,000 Guilders, he declared himself willing to take the Mortgage for himself, and in Regard to the Count of *Meerboltz's* Grievances, he made such Advances as seem'd to promise this Affair would be very amicably adjusted. He himself began the Negotiation with Counsellor *Brauer*, to whom the Count of *Budingen* had given plain Power for to transact this Business; and to make this Gentleman believe that he loved Equity, he condescended so much, that all Grievances were redressed on the 23d of *March* 1747, so that the Count of *Budingen* consented in the Cession to Count *Zinzendorf* (4).

S E C T.

new Counsellors of *Budingen*. To Mr. *Brauer* he wrote thus, the 22d of *February* 1747.

" This Moment I hear that Mr. *Beuning* at *Marienborn*, " whom I, hindred by so many Affairs, have not seen for " some Days, hath sent an Answer regarding his Affairs, to a " Rescript which had very much affronted him; (this was Mr. " *Beuning's* that he had corrected) I really am in some fears " about the same."

These Means he used to make Mr. *Brauer* believe, he knew nothing at all about this Letter before it had been dispatched, to make the Gentleman think that he was afraid this Letter would affront the Prince, that he should be sorry for it, if so, and then to insinuate, that not his Persuasions but the rough Expressions of the Rescript had occasion'd so unpolite Expressions.

(4) Here you see another of Count *Zinzendorf's* Tricks which he used to obtain his Ends. In a Letter of his to the Count of *Budingen*, the 10th of *February* 1747, he said:

" I often have told you that Mr. *Beuning* hath borrowed " himself the Money for this Loan, and the greatest Sum of " me at 4 per Cent. and that I have the Possession of *Marienborn* instead of the payment of Interest."

The 6th of *December* 1748, he saith, that Mr. *Beuning* had paid but twelve thousand Guilders towards this capital Loan. He prevailed upon Mr. *Beuning* to tell this Story, who, tho' he

S E C T. XIII.

At this Time, Mr. *Brauer* was Counsellor at the head of Affairs, who but lately was come to *Budingen*; therefore did Count *Zinzendorf* think proper

he saw no Reason to do so, expresses himself in a Letter to his Administrator *Shukard*, the 12th of *April*, 1747, thus:

“ I think it was always intended, Count *Zinzendorf*’s Name was not to be mentioned. How is it with this? I cannot imagine why they want me to say, I had borrowed Money. Does my complying with their Demand, give any more Right and Title? I wish you would resolve me these Questions as soon as possible, especially because Brother *Weis* thinks I should give all my Affairs at *Budingen* and *Meerholtz* to the Mother (the Countess of *Zinzendorf*) but this I don’t relish.”

This Letter was written a whole Year before Count *Zinzendorf* became Possessor of the Mortgage, and hence it appears, how artfully he had set the Wheels to move, to bring Mr. *Beuning* into his Views. An Extract of a Letter from their chief Dean, *Weis*, written to Mr. *Shukard*, *Beuning*’s Administrator, the 20th of *September* 1745, will serve for the first Proof of what he here advances: there he saith,

“ I have it still at Heart, that *Beuning* should make over at 4 per Cent. to the Countess of *Zinzendorf*, all that he possesses in the Counties of *Budingen* and *Meerholtz*. For my Opinion is, that this would be good for him, for the Sisters and Brethren, and even for thee. Our Saviour so corroborated my first talking to him about it at *Amsterdam*, that he agreed to it. Since he alter’d his Opinion, but at last he gave it a little more favourably.”

Mr. *Beuning* writes to the same Person the 20th of *September*, 1746.

“ They plague me most sadly to give my Affairs at *Budingen* and *Meerholtz* into the Countess of *Zinzendorf*’s Hands, and they promise to pay me the Interest at 4 per Cent. from all Expences in *Holland*. Their Reason is, that thou wast obliged to serve two Masters, which gave birth to several Troubles. I am obliged to give them my definitive Resolution at the Arrival of the Brethren from *England*. My Wife hath spoke with the Countess about this Matter, and she is not for it, and my Opinion is; that I could turn many things into more Profit by possessing *Rabrbach*.”

proper to give him Notice that he was arrived at *Herrnbaag*. This he did in a Letter, dated the 2d of *January* 1747, which was a most civil one; and he concluded the same by saying,

“ I recommend me to you, and to the kind  
“ Direction of you and your Lord.”

The second Proof of our Assertion we shall find in the Persuasion they made use of to make poor *Beuning* say, he had borrowed Money towards this Loan; and the third is plainly to be seen in their urging this Gentleman, who did not approve of their Intent, to make the Writings of the Mortgage over to them. This they did before any mention about it was made to the Count of *Ifenburg*. Brother *Weis* by sly Means brought Mr. *Beuning* over to their liking, which these Words of this Gentleman, in a Letter to his Administrator, the 7th of *March* 1747, make clearly.

“ Brother *Weis* having play'd me a Trick a little while  
“ before my Departure; by asking me, whether I had sent  
“ sufficient Orders to deliver all Things to them? Was answered: That I had given Orders to deliver all the Grain, and  
“ that I should send my Accompts from *Holland*. This causes  
“ him to put many odd Things into the Father's (Count *Zinzendorf's*) Head. He sent me a Billet, whereupon I gave him the  
“ Deeds of the Cession, but I begg'd that Brother *Weis* should let  
“ me alone.

Count *Zinzendorf*, notwithstanding, wrote thus to the Count of *Budingen*, the 10th of *March* 1748.

“ Had not you brought me into these Affairs, I should  
“ have nothing to do with them——Mr. *Beuning* knew  
“ no other way but that I should take *Marienborn*, and  
“ that he should be the Possessor of the Lands in *Budingen*.”

This Nobleman always professed that all he did was done to serve the Counts of *Ifenburg*: for he wrote to the Count of *Budingen* the 10th of *February*, 1747.

“ As he, (meaning our Saviour) hath been in this World,  
“ so do I like to dwell in the same. Now he was not up-  
“ on Earth that he would be served, but that he would serve.”

’Tis true, Count *Zinzendorf* served so far as to redress the Grievances of the House of *Meerholtz*, but this he did to serve himself, which really is against that Principle which he, the 17th of *January* 1746, declared for out of his fundamental ones: when he said:

“ Our Community hath this fundamental Maxim: Serve  
“ others without bringing them under any Obligation. *Vide*  
Sect. 13. Numb. 31.

Doubtless

Doubtless this Nobleman used these civil Expressions to give Mr. *Brauer* a favourable Idea of himself. For, by Orders of the Sovereign, their Congregations in the City of *Budingen*, which a *Herrnbut* Minister held there, had been interdicted. This Count *Zinzendorf* did not like (1).

(1) The *Herrnbuters* were not contented to have their Establishment at *Herrnbaag*, but they did strive to spread along the whole Country. They began to infringe the Rights of other Parishes, and to perform the Church's Service whenever any of them came into another Village to pay a Visit. They christen'd the Children of them that were their Followers without asking any Permission, and even began to oppose if they were hindered in it. *Martin Dober*, who at several Times was the Ministers at *Herrnbaag*, baptized Children at *Budingen*; and Count *Zinzendorf* did not scruple to tell Mr. *Brauer*, when he had been admonished about this,

" I did not know that it was in my Authority to hinder him (i. e. *Martin Dober* from baptizing.) For if I had known any Argument against it, I should not have permitted him to do so. I shall be obliged to you if you communicate the Grievances of the Presbiter in private. I'll make good use of them, and the Synod, which now is holden, is a favourable Thing in this Case. This Synod, and not the Sovereign, ought to decide the Privileges the *Herrnbuters* have at *Herrnbaag*. I directly opposed, but could not deny that the Gentleman belonged to the Community of *Herrnbut*; for they brought in some other Instances."

This plainly shews how far they wanted to extend their Ecclesiastical Rights; for Count *Zinzendorf* said, *Anno* 1743, about a Calvinist Minister baptizing a Child;

" If the Father and Mother of the Child are of the Lutheran Persuasion I'll protest against the Child's being baptized by a Calvinist, and will hinder the same as far as lies in my Power. And I shall really mind if any such Thing is done without giving Notice, if both Parents don't declare themselves Calvinists."

Mr. *Langbush* behaved more mild, and would hinder the same by the Animadversion he made.

" It is to be observed, that the Calvinists look upon a Child baptized in their Confession, as upon a Profelyte, if ever they begin to keep up with other Religions, and this would be the same if the Father of the Child would let the same be educated in the Lutheran Persuasion."



The Inhabitants of *Herrnbaag* who, by setting their People very hard to Work, began to engross the Commerce of the whole County to themselves, were forbidden to do so, because they would not belong to any Livery<sup>(2)</sup>. The Exchequer began to mistrust their Specifications of several Sums of Money which they should pay for their Protection, as well as their common Court of Judicature, which sent these Reckonings in. The Regency of *Budingen* suspected them, more in particular, not to deal fairly with such Sums as Strangers were to pay when they would become Heirs of any of these new Inhabitants. For no Justice had taken any Oath for this<sup>(3)</sup>. The Exemption from the Sovereign's Jurisdiction had not been granted them, (*Vide* Sect. 11.) and the Regency began to look upon *Herrnbaag* as a Detriment to the Sovereign, as by such peculiar Rules his Emolument could be but small. Count *Zinzendorf* wrote upon this last Article to Counsellor *Brauer*, the 27th of *January*, 1747.

“ I have a small Proposal to make you, which  
 “ will be for the good of our Household for the  
 “ future, till things at *Herrnbaag* shall be well  
 “ regulated. It is this: You to send me a Bil-  
 “ let, without putting to the End or Begin-  
 “ ning of it any Titles of Ceremony, to shorten  
 “ the same, e. g. I find such and such things  
 “ to be so, &c. and I to send you my Opi-  
 “ nion, by the way of making Remonstrances  
 “ of the Consequences these things would have

(2) The *Meravians* have it in their Power to weaken the Commerce of any Nation, as they have the tip-top ones amongst them. So they serv'd the Citizens of *Budingen*.

(3) Here they play'd one of their cunning Tricks. For their Specifications were to be acknowledged as true ones for the Money they were to pay for their Protection.

before

“ (4) before your Messenger (whom I always  
 “ shall pay) returns. Let me be Bailiff, for by  
 “ this I shall learn your Principles and Rules,  
 “ and I’ll leave you a regulated Town behind  
 “ me.

“ Our People do not go to Work with their  
 “ Hearts, but only with their Understanding. The  
 “ Differences of their former Religions, Sove-  
 “ reigns, and the variety of Nations, requires  
 “ this Prudence; least this People, being rebuted,  
 “ should withdraw themselves from a Place where  
 “ they had better stay.

“ It is the Custom in little Towns to elect the  
 “ Man of the most Learning, for their Syndick;  
 “ and as I am the Man thus qualified, it is but  
 “ proper I should represent this Person.

“ I observ’d lately, that you think that our  
 “ dwelling here was of no Profit to these Territo-  
 “ ries. I have enquired into the Matter, and am  
 “ ready to give an accompt of the Profit the  
 “ Sovereign and this Province have had of our  
 “ living here ever since the Year 1738.

“ I should be sorry to see any Disturbances  
 “ arise about this Matter. I will not take the  
 “ Defence of Counsellor *Meyerhof* upon me; but  
 “ this I assure you, he did not love me, but  
 “ he did his Lord; and he hath nothing granted  
 “ to the Brethren without consulting the former’s  
 “ Interest (5).

Counsellor

(4) This was a way to allure *Budingen*, and to open other Negotiations, for the Contracts were not made with Count *Zinzendorf* but with Deputies of the Inhabitants. Now he thought it time to shew himself as their Syndick.

(5) As the *Moravians* make so much Noise about the Profit they pretend to afford to a Country, it must be here observed how this was in Regard to *Herrnbaag*. The Estate they bought for 1560*l.* Sterling, (or 10666  $\frac{2}{3}$  Rixdollars) contain’d 300 Acres of Ground, and was free from any In-

Counsellor *Brauer* answered the 30th of *Jan*.

“ Your Honour’s of the 25th, I receiv’d but  
 “ last *Saturday* in the Evening, and I am ready  
 “ to hear your Propofal whenever I can have  
 “ the Honour to wait upon you; and after our  
 “ interview further Measures may be taken. I  
 “ muſt allow that particular Prudence is re-  
 “ quired to bring ſuch a Number of People of  
 “ ſuch different Notions under one head, and that  
 “ no Second to you could be found poſſeſſed of  
 “ ſuch a Capacity, or who could make right Uſe  
 “ of the ſame. I therefore am thoroughly con-  
 “ vinced, that you can do more at *Herrnbaag*  
 “ than what you ſhould gain by being Bailiff of  
 “ this Town. It would certainly cauſe Suſpicion  
 “ if you ſhould openly adminiſter this Office,  
 “ and this you could not help to feel. The  
 “ Honour of ſeeing a Perſon of his own Rank  
 “ one of his Subjects, would be too great for  
 “ my Sovereign,

“ My Lord thinks that the building of *Herrn-  
 baag* is of no Profit to him or his County, and  
 “ this is a Truth of which his illuſtrious Rela-  
 “ tions have often try’d to give a plain Demon-  
 “ ſtration.

“ ’Tis true, the building of this Town hath  
 “ brought a great deal of Money into this Pro-  
 “ vince, and does ſo ſtill. Yet the Sovereign  
 “ hath no Profit by it, and the County but a very  
 “ inconfiderable one. The Emolument which a  
 “ few of his Subjects thereby enjoy cannot balance  
 “ the Detriment it brings to-others, which at laſt

cumbrances. So they paid but the intrinsic Value for the ſame.  
 They paid nine Years together for their Protection yearly, no  
 more than 250 Guilders. Now any body may judge if this  
 Sum is too large to pay for a Place which contains about one  
 thouſand Inhabitants. And where can you find the Profit the  
*House of Budingen* hath had by them?

“ muſt

“ must make the Lord of the Manor a Loser,  
 “ or must do so in time to come. The Maxim,  
 “ *The more populous a Country is, the greater is its*  
 “ *Sovereign*, proves true only among great Mo-  
 “ narchs, who have their standing Militia, and  
 “ who have Revenues from the Excise that is  
 “ paid for all Commodities. Here the Case is  
 “ otherwise; the Sovereign hath of his Subjects  
 “ no more than the customary Taxes, besides that  
 “ the Tenants and Tradesmen must defray the  
 “ Incumbrances of the Empire and the Circle.  
 “ These last are regularly paid, when the Num-  
 “ ber of the Inhabitants does not raise the Price  
 “ of Victuals. Here the contrary happens: Ma-  
 “ nufacturers and Tradesmen are obliged to pay  
 “ more for their Living than they did formerly;  
 “ for the building of *Herrnbaag* hath augmented  
 “ the Buyers, and other Prices of Goods cannot  
 “ be raised in proportion to this. These last are  
 “ mostly sent Abroad, so they must be Sufferers  
 “ by it, if not ruin’d; and this the more, as the  
 “ Tradesmen of *Herrnbaag* work so much for this  
 “ County, whereby the Business of other Inha-  
 “ bitants sinks and makes them poor. The Num-  
 “ ber of your Tradesmen is so great, that the  
 “ Products of the Land is not sufficient to pro-  
 “ vide for them all; so the old Subjects, as well  
 “ as those at *Herrnbaag*, are obliged to buy of  
 “ Strangers, and by these means, the Money that  
 “ arises from our Necessaries goes into other Coun-  
 “ tries. The Waggoners only have had some  
 “ Profit by these new Buildings, but this only  
 “ subsists till the same is finished, or till the  
 “ Builders have provided themselves with Car-  
 “ riages. Where is also the Profit you think that  
 “ the Sovereign hath by you? Is it that his Sub-  
 “ jects who are obliged to pay him Taxes, to  
 “ serve him, &c. are rendered poor by degrees,

“ and incapable to pay their Dues? Or do you  
 “ imagine it is in that, that others are rich which  
 “ likewise are his Subjects, but who pay him only  
 “ the fourth part of the Taxes, which the very  
 “ lowest of his Inhabitants must pay him? I tell  
 “ you what I think, and humbly hope you wont  
 “ take it amiss. I will say nothing of other Scruples  
 “ altho’ they are founded upon a sound Polity.”

Count Zinzendorf answered :

“ I believe you jest in your reasoning upon my  
 “ Bailiffship, or I should wonder that you, in good  
 “ earnest, could think, that I should solicit you  
 “ to give me this Office at *Herrnbaag*. I did not  
 “ want to be your Master’s Bailiff, but I would  
 “ only be yours. You should not write to me  
 “ in the style of a Lawyer, tho’ I am acquainted  
 “ with the same, and disapprove it; but you should  
 “ have been sincerely open-hearted. You should  
 “ not cast Reflexions upon the *whole*, which can-  
 “ not be alter’d to every new Counsellor’s liking;  
 “ but have given me Orders about Things which  
 “ more in particular take their Origin from that  
 “ *whole*. I then should have taken pains to put  
 “ the same into a prompt Execution, and to or-  
 “ der all things so that another Person would be  
 “ found to succeed me. For I see very well that  
 “ both Parties have grown mistrustful in my  
 “ Absence, and that a Community, which the  
 “ greatest Princes do honour, cannot suffer to  
 “ receive such Letters as hath been done when I  
 “ was not present. I won’t enter into any De-  
 “ tail, I’ll forget what is past, if Time to come  
 “ only proves better (6).

(6) It is quite against Count Zinzendorf that any Enquiry be made into his Proceedings, and that Measures are taken according to the Observations made about them, which did not agree with his Intentions.

“ We

“ We know a Count of *Budingen* as Sovereign,  
 “ and therefore did depend upon him to grant  
 “ us what he could : And I never should advise to  
 “ make Complaints to the Emperor, if he would  
 “ not stand to his Word ; but I should petition  
 “ him to grant us the Term of three Years,  
 “ which is fixed in the Constitution of the Empire,  
 “ after which I, and all that are of my Opinion,  
 “ would become Emigrants, and leave the empty  
 “ Houses behind us, as we have done at *Pilgerub*  
 “ (7), except the Sovereign should prolong this  
 “ Term, in consideration that these Buildings  
 “ have cost more than a hundred thousand Guil-  
 “ ders, till we find another Abode.”

“ However it is true that great Monarchs seem  
 “ to like us better than petty Princes do, for  
 “ the Empress Queen of *Hungary* would have  
 “ returned us more Favours for this Loan at 4  
 “ per Cent. than the House of *Isenburg* (8).”

“ We wanted, nevertheless, very often by our  
 “ different Establishments this half Million we  
 “ have employed in these Territories. The general  
 “ Diaconate does not like it yet, and is sorry that  
 “ this Capital is not in their Coffers ; nor would  
 “ they be contented if even part of the same should  
 “ be unlawfully re-demanded before it becomes  
 “ due (9). “ Dear

(7) Count *Zinzendorf* always mixes his Menaces with kind Expressions. Here he wants to become an Emigrant in three Years time ; so he ought not to complain when his Desire was agreed to in the Year 1740.

(8) Here he mentioneth 300000 Guilders, and a little afterwards he tells Mr. *Bulsinger*, a Member of the Privy Council, of 400000. As for the half Million, which he says the *Herrnbuters* had laid out in these Territories, it is one of their ways to make a Shew.

(9) What had their general Deaconship, whose Character you will find Sect. 22. to do with the Loan of a private Person ? This fine College really speaks of the Money of their Brethren as of a Property, and Count *Zinzendorf* calls it unlawful,

" Dear Counsellor, to cut short, I have no Proposals to make, have you any, let me know them, one, two, three, four, &c. in as plain and free manner as possible. I assure you, I and my Friends will jointly do all we can to make both Parties easy, by procuring their Tranquillity, and I'll take care that I am the greatest Sufferer in Cases wherein each side must suffer. All this I'll do out of Love and Fidelity, more particularly out of a true Veneration I have for your Master and his Relations, whose Consent we always supposed; and without thinking of their Objections. This is all I had to say to you, and all I have to do."

To this Count *Zinzendorf* received the following Answer, the 9th of *February*.

" Your Honour seems displeased with my Letter, and to disapprove my Conduct; several of your Expressions and Reproaches make me think so. I find no Pleasure in the Community's Discontent. For this Reason I will not enter into any Detail, but shall only observe, that I am so far from having cultivated any Suspicion, that I never have raised any. Its Birth comes from the Connexion Affairs have at *Herrnbaag*, and from several Rules there, and I have tried rather to remove the same than to nourish it, which I can prove by authentic Records. 'Tis true, my Lord, that the Counts of *Meerholtz* have borrowed of you 300,000 Guilders at 4 per Cent. to reinstate their domestic Affairs, but it is undeniable, that the Contracts made for this Loan have brought forth the Suspicion you complain of. I went here to observe, that you at least have 6 or 7 per Cent. Interest for your Capital, nor will I doubt that lawful, that the House of *Meerholtz* would pay again the Sum of 150000 Guilders. But he thought it to be lawful when Mr. *Beuning* was obliged to recall the same Sum.

" Husbandry

“ Husbandry, Diligence, and heavenly Benedic-  
 “ tions have their Influence in it. But this I must  
 “ needs say, that if the real Interest of my Lords  
 “ moved you to lend them this Sum, you would  
 “ have been fully satisfied with the Payment of  
 “ Interest either in Cash or in Grains, having the  
 “ Writings in your Hands, which, if thought  
 “ proper, could have been confirmed by the Au-  
 “ lic Council of the Empire, and you would  
 “ have taken no Possession of these mortgaged  
 “ Lands. If you maturely consider it, you will  
 “ find the Sources of all Differences in the Con-  
 “ tracts, and thence you’ll see that they began in  
 “ the Time of Counsellor *Nitschman*, who for all  
 “ the Pains he took, could not entirely quench  
 “ them. All this I can prove whenever it is re-  
 “ quired, and I believe they never will cease till  
 “ these Contracts are void. Mr. *Beuning* is not  
 “ to be blamed that he went upon a sure foot-  
 “ ing, and that he does so still; nay I take it  
 “ to be his Duty. But who can deny, that he  
 “ could have had Security which would have  
 “ caused no Suspicion, and this Truth hath a  
 “ great Influence in the Affairs of *Herrnbaag* in  
 “ regard to their Connexion. The Difference  
 “ of so many sorts of People that cultivate these  
 “ Lands, the private Interest of every one of them  
 “ which here interferes, the Independence they  
 “ claim a Right to, the Confusion which so  
 “ often arises from this Pretension, their Habi-  
 “ tation amongst the old Subjects, who hate them,  
 “ seeing that they only pay the Taxes; this I say  
 “ are the Rocks, whereon the Harmony and Con-  
 “ cord are staved to Pieces. *Herrnbaag* by itself  
 “ would not cause so much Trouble (10). To

(10) Their real System was not known yet at *Budingen*, for  
 the Letters which we have alleged, Note 4. to Sect. 12. were  
 now produced for the first Time.

“ this



“ this Place my Lord hath granted Privileges;  
 “ and it still enjoys the same; notwithstanding  
 “ he did not imagine this Town would ever be-  
 “ come a place of any Importance. Prudence  
 “ requires now, to prevent the Ruin of the old  
 “ Subjects which this new Town threatens. This  
 “ is the Reason of the two Letters, which you  
 “ think too harshly written. It stands to Reason  
 “ that the Sovereign must take more Care for the  
 “ Preservation of his old Subjects, whereupon his  
 “ Revenues do depend, than for new ones which  
 “ yield him hardly any Profit. If *Herrnbaag*  
 “ payed alike with other Towns, its Inhabitants  
 “ would be permitted to gain as much as other  
 “ Subjects do. But to enjoy all Liberties, in a  
 “ Place that daily grows more populous, and to  
 “ leave the Sovereign nothing but the Shadow of  
 “ Sovereignty, without Profit, are most incom-  
 “ patible Things.”

Count *Zinzendorf* declared, the 11th of Feb.

“ I for my part agree to all that you say (11);  
 “ but no sooner come Matters to be adjusted,  
 “ but the other Party hath so many Objections,  
 “ that it is very hard to answer them, and then it  
 “ is said, *what hath been written, is written*, else  
 “ there could be no Dealings in this World. I  
 “ opened my Mind to your Lord in regard to  
 “ the Affairs of *Meerboltz*, and he will, I doubt  
 “ not, tell you of it. I hope that after two or  
 “ three Years time there will be no more use  
 “ made of the Word *But*, if you only deal with  
 “ me from the bottom of your Heart, except  
 “ when that invincible Error, we are but human  
 “ Creatures (*Homines sumus*) should occasion it.”

(11) Here he disapproves Things which he before called the Accomplishment of his Desires (See Sect. 5.) for all that every thing was ordered to his Mind.

The same Nobleman gave a Description of himself in a Letter to the Sovereign, the 10th of *Feb.* saying,

“ If ever you have been pleased to take me for  
 “ an honest Man, you’ll receive this Letter as  
 “ it is, and wont think me able to debase my-  
 “ self so far at any time, that I should make use  
 “ of Metaphors to hide my Sentiments (12).

“ These and all my Expressions you may believe  
 “ to be always the best that I know of, to declare  
 “ my Mind. If I do not this as it ought to be,  
 “ it is not the fault of my good Will, but it hap-  
 “ pens because I cannot do it. Nobody is under  
 “ more Concern than I, if my Friends cannot un-  
 “ derstand me. For I never have dealt with In-  
 “ trigues, but have learn’d to maintain the Ways  
 “ of our Lord, that are so full of his Love to-  
 “ wards me, and in which he leads me, by a  
 “ Method which is not common, and therefore  
 “ is often for a while disliked, but hath at last  
 “ always been found to be very true and simple.  
 “ This some take to be the most refined Politicks,  
 “ not knowing that divers Methods may produce  
 “ the same Effect. My Character, which I by the  
 “ Grace of the Lord have shewn wherever I have  
 “ been is, that I am open-hearted, compassionate,  
 “ reasonable, and easy to deal with. And because  
 “ I have always, before the beginning of any Ne-  
 “ gociations, been more anxious to prevent other  
 “ People’s Loss and to secure their Gain, than  
 “ they were themselves (13), hath render’d my  
 “ simple Method more agreeable, that of itself is  
 “ a little rough. You will wonder how I came

(12) Honesty really is a Virtue without which no Dealings<sup>s</sup> can be made good. Judge now if Count *Zinzendorf* made here any use of the same.

(13) The Fruits shew if the Tree is good or not. Fair Promises make not bad Actions. Of these you may judge by what we have observed, Sect. 12. Note 4.

“ to

“ to give a Delineation of my Character, which  
 “ does not agree with what several Writers have  
 “ given of me, and which is not commonly done  
 “ by a Man himself. But behold here one Ef-  
 “ fect of this Simplicity, and, I think, I derive  
 “ a Right from the innumerable Calumnies that  
 “ are spread of me, to tell my Friends the Truth  
 “ of myself. For this I may say with Joy after  
 “ St. Paul, My Neighbours do not like me. Be-  
 “ sides it is of a great Consequence to know per-  
 “ fectly well what I am ; for many things do  
 “ depend upon it (14).”

“ I just now saw one of your Letters to Mr.  
 “ Beuning, which makes me write to you. For  
 “ you mention therein my Name afresh, and seem  
 “ to think as if you did me some Service in the  
 “ Affair of *Meerboltz*. Did you believe and ap-  
 “ prove of what I say you would not plague me  
 “ so often in this manner, nor repeat it thus, for  
 “ all that I have made you frequent Remonstrances  
 “ about it. I have nothing to do with *Marien-*  
 “ *born*, but to move in one or two Years time  
 “ what was put up there for thirty.

“ I often told you, that Mr. *Beuning* hath bor-  
 “ rowed Money at 4 per Cent. towards this Loan,  
 “ and the greatest Sum of me (15), and that I  
 “ possess part of the Goods at *Marienborn* in-  
 “ stead of Interest, notwithstanding that what  
 “ hath been transacted with *Meerboltz*, was against  
 “ my Will and unexpected to me. For reflecting  
 “ upon the bad Consequences these things would  
 “ have, which I foretold, I declared to our Com-  
 “ munity, partly directly, partly after my Re-

(14) Count *Zinzendorf* cannot for this very Reason take it  
 amiss that we give an Idea to the Publick of his System, by  
 publishing these Records.

(15) Mr. *Beuning* in his Letter contradicted this, See Sect.  
 12. Note 4.

“ turn, that I entirely disapproved this Negotia-  
 “ tion with *Meerboltz*, but that I, out of Regard  
 “ for the Love and Civility I then met with from  
 “ your Side, would freely sustain the Affairs with  
 “ *Budingen*, nor do any thing therein by which I  
 “ could be said to be the Gainer (16).

He proceeded to give an Account of the Con-  
 duct of the Count of *Meerboltz*, criticises the same,  
 and wanted to know this Lord's Intention ; or if  
 the same only wanted to satiate himself in the  
 Persecution of the *Moravian* Church : to which he  
 adds,

“ This is of greater Weight. If *Meerboltz* be-  
 “ gins to quarrel with the same I shall have a good  
 “ Opportunity to lay open that quack-scribbling of  
 “ those Writers that have attacked us. A Prince  
 “ of the *Roman* Empire hath no more Reason to  
 “ ground himself upon these Writings, than if  
 “ one out of some Books would Demonstrate,  
 “ the *Calvinists* were not to be suffered in the  
 “ Empire (17).”

At last he said :

“ But dearest Cousin, I don't make a Joke of  
 “ your Displeasure. My Cousins at *Wacktersbach*  
 “ have not troubled themselves to shew me any  
 “ Friendship, and if I reason as a Man of Sense,  
 “ I must think, that they at *Meerboltz* don't like

(16) Every thing about this Loan was done by Count *Zin-  
 sendorf* and not by Mr. *Beuning*, who, if he himself had trans-  
 acted these Matters, would not have put so many things in  
 the Contract relating to the *Moravian* Church. The former  
 acknowledged, in a Letter written by him in the Month of  
*May, Anno 1745*. That he had been restless till he had pro-  
 cured 150000 Guilders for both his Sovereigns. By this he  
 says that he was instrumental in the Negotiation for the Loan,  
 and he protested against the Contract for the same. See Sect.  
 12. Note 4.

(17) He ridicules here all Writings against him, and stiles  
 his Community the *Moravian* Church, contrary to what he  
 said before of the same. Sect. 2, and 38.

“ me

“ me at *Marienborn*, I wont be hated by them;  
 “ and this made me move from thence. With  
 “ *Budingen* it hath not been so: you loved me as  
 “ dearly as I did you. Your late Spouse, the  
 “ dear General, and all your dear Children were  
 “ not only civil and benevolent, but quite con-  
 “ fident with me, and it vexed me most sadly  
 “ to find your Love to be cool about a Year ago.  
 “ You cannot think that I am indifferent to  
 “ you, because I don’t come so often to you.  
 “ Innumerable and continual Occupations, hinder  
 “ me, to dine twice a Week with Persons of Qua-  
 “ lity; and I cannot forbear to shew how they  
 “ disturb me notwithstanding all my Phlegm. So  
 “ you must impute the Fault to these. You for-  
 “ merly liked *Herrnbaag*, now it seems you don’t  
 “ mind it, or think the Place no more so profit-  
 “ able for you (18). It is by the frequent Mu-  
 “ tations of the Inhabitants, impossible to establish  
 “ a Poll-Tax, and even the King of *Prussia*  
 “ agreed to this because he knew that it could  
 “ be no other ways (19). The Imposts have  
 “ therefore been laid upon the Houses and Rooms,  
 “ &c. thinking you would have the surest Reve-  
 “ nues by paying you so much for every Room,  
 “ as the number of the Buildings is so consider-  
 “ able. I cannot imagine where one could  
 “ make more Profit, than you have, of an empty  
 “ Ground, except at *Amsterdam*, for I have paid

(18) The Count of *Budingen* used him civil as long as he  
 thought he had to deal with an honest Man; but changed  
 his Conduct after he found that Count *Zimmendorf* was not  
 the Man.

(19) This arbitrary Alteration of the Direction is an essen-  
 tial Point in the *Moravian* Church without the Help of which  
 their most dangerous Connection (Sect. 22) could not be main-  
 tained. If a County should be only inhabited by this set of  
 People, they soon would depopulate the Land if every Thing  
 was not done according to their liking.

“ for

“ for my three Houses this Year above three hundred Guilders (20).

“ I have two Baronies in *England*, for one of these I pay yearly no more Ground-Rent than one white Rose; for I paid the rest when I bought it, and nobody will trouble me hereafter. For the other, which contains more than ten thousand *Hufes*, I pay no more than 300 or 400 Guilders. All such Things are according to the first Agreement, so the Alteration in the Taxes is of no Consequence, if they are regularly paid in, and there remains no fear of any frivolous Disputes from this quarter.

“ Pray favour me again with your Love and Confidence, or tell me wherein I have offended you. Tell me freely how you like *Herrn-haag* shou'd be, and I'll do any thing that lies in my power (21). But let me see once every thing settled that I may not here only live in Troubles, enjoying every where else a perfect Tranquillity. For it is impossible for me to stay here always, as it hath pleased the Lord to commit twenty such Places to my Care.

The late Count of *Budingen*, being an extraordinary mild tempered Person, gave for Answer; That he himself did not like any Alteration, as long as Experience or other evident Proofs did not persuade him to the contrary, and that he wish'd to adjust their mutual Differences in an amicable manner without any Rigour, as well those which the *Moravians* had with his Cousin at *Meer-*

(20) They laid the Taxes upon the Rooms, and would not pay any Ground-Rent. If the former were not inhabited the Revenues of the Sovereign were lessened; and this they had always in their Power to effect. So they often threatened to leave the Town entirely, which they, by the same Means, wanted to make of more Importance.

(21) The sequel of our Narration will prove that this was but an outward shew.

*boltz*, especially those that arose from their pretended Independence. A Conference was holden between Count *Zinzendorf* and Counsellor *Brauer*, who had plain Power from the Count of *Meerboltz*. This passed with great Civility. The subject of it was the Complaints of *Meerboltz* in regard to *Marienborn*. To these Count *Zinzendorf* declared himself in the most reasonable Terms, and made no Difficulties, not even upon such Points as he could have found ground for them. But to the Grievances of *Budingen* he pretended to be a Stranger; and wrote the 13th of *February*,

“ I am entirely a Stranger to these Affairs, and  
 “ don’t doubt to many Differences. It is impos-  
 “ sible to avoid them, when Justice makes two  
 “ different Contracts in the space of six Years,  
 “ by which the Statutes of the Places were never  
 “ regulated, as I always undertake to prove (22).  
 “ And it is better that the Sovereign confirms the  
 “ same than to draw them up by the way of a  
 “ Contract.”

By these means he used to learn the Count of *Budingen*’s real Intention, who referred himself to his Letter of the 30th of *January*, and that of the 9th of *February*. This Lord further declared, that the Inhabitants of these mortgaged Lands could not be independent, and they caused great suspicion, by regulating their Affairs at *Herrnbaag*, as well as in the Country, in such a manner that the Sovereign should be deprived of the Jurisdiction in his own Demesnes; and that he could have no more Intelligence of their Affairs, than what they should like to give him. Further, that it was very unjust to pretend he should trust their Specifications and nobody had been sworn into

(22) This proves that Count *Zinzendorf* had already his Views directed to the Statutes he wanted to have confirmed. Sect. 26.

any Office at *Herrnbaag*. The first Article he wanted to adjust whilst Mr. *Beuning* was present, and said, that if they intended to possess the mortgaged Lands for no other Purpose, the Administration of them might be put into the Debtors Hands, and the Creditors satisfied with having the Writings, which, if required, should be confirmed by the Emperor. He would let them farm the Revenues of *Herrnbaag*, whereby all Smuggling could be prevented. To this Count *Zinzendorf* replied: They wanted a great deal of Grain, Fruit, &c. for such a Multitude of People, and therefore it was necessary to have the Possession of these Lands.

He was told: It was easy to pay the Interest, and part of the Capital, in such Necessaries according to a Tax which should be agreed upon, and that it would be the same to *Budingen* to pay ready Cash or this way. He replied: That Mr. *Beuning* was whimsical, and would persist in his Contract for thirty Years, and that if his Cousin, had to deal with them they would see that he was not a Merchant; but that he had an honest Heart, and that then there would be no Difficulties to surrender the Lands in the Bailiage of *Dudelsheim*, if he could, only have the Possession of *Leusbadt*. That he rather should take but 2 per Cent, to serve his Cousin, if the latter would discharge him from the other Incumbrances, and would adjust the Differences with the Neighbours (23). These

(23) This he did to make Mr. *Beuning* odious and himself beloved, and for this Reason offered to take but 2 per Cent. Interest for the lent Capital, and thought to have by this devolved the House of *Budingen*. He wondered therefore very much, when the same refused to accept of this Offer, for he said about the 29th of *January*, 1747.

“ The accidental Idea I had to take no more than 2 per Cent. for the Loan, was but an Effect of my Kindness



These Conferences began to be very frequent after Mr. *Brauer* had made his Report of them. Count *Zinzendorf* did hence perceive that no Objection was made against his Person, as his Proposals were not entirely rejected by talking about them *pro* and *con*. He desired that proposals should be made him in Writing (24). This Affair was then brought before the Council: and the Vote of this College was:

“ That it was a bad Measure to have enter’d  
 “ into a Contract for thirty Years with Mr. *Beun-*  
 “ *ing*, granting thereby such Privileges to the *Mo-*  
 “ *ravian* Brethren, for so long a time, and this  
 “ without knowing them thoroughly, as made  
 “ them begin to meddle with those Affairs, and  
 “ claim an Independency. But that it would be  
 “ still more noxious if things should go on so  
 “ for these thirty Years, by which the House  
 “ of *Isenburg* would be entangled in such Snares,  
 “ out of which there was no Prospect to disen-  
 “ tangle it easily. For the *Moravians* would cer-  
 “ tainly refuse the Money if the Loan should be  
 “ offered to be repaid before it became due, as  
 “ they had done to the Count of *Meerholtz*. To  
 “ raise such a Sum of Money, which afterwards  
 “ would lie idle, would cause a great Loss. That  
 “ they would certainly begin a Law-suit if the So-  
 “ vereign should put his Authority in Force, with

“ for you, for nobody in the general Diaconate would hear  
 “ any such Proposal, and I myself thought only once so by Acci-  
 “ dent. I wonder therefore that you give me a plain Refu-  
 “ sal, as if I had not made you a right Proposal for it, which  
 “ would be of Prejudice to you.

(24) This was done to get the Proposals of the House of *Budingen* into his Hands, to make the World believe that he never had any Thoughts of making this Mortgage a Property of his own, and that *Budingen* had made such Offers. For nobody knew then, that he had been so industrious to bring this to his Ends. See Sect. 12. Note. 4.

“ which

“ which they already had threatned the Count of  
 “ *Meerholtz*. They would remain in Possession du-  
 “ ring the same, and so the Evil could not cease.  
 “ Before the Expiration of the Contract, it would  
 “ be an Impossibility to come to the Possession of  
 “ *Leustadt*, which Place they already had let to  
 “ one of their People upon a Lease for twenty-two  
 “ Years, and this Person was to have an Indemni-  
 “ fication in case things should be alter’d. There-  
 “ fore was it thought more proper to chuse the least  
 “ of two Evils. The least of them was reckoned, to  
 “ make them Possessors of *Leustadt*, a Place they  
 “ wanted so much. For they could not deny that  
 “ they had Security enough for their Loan by this.  
 “ (b) No other Subjects did live there, and so all  
 “ Disputes about Religious Matters would be pre-  
 “ vented, and the Administration of other Lands  
 “ in the Bailiage of *Dudelsheim* could be recovered.  
 “ (c) Count *Zinzendorf*’s Proposal to take this  
 “ Loan upon him at 2 per Cent. if the Sovereignty  
 “ should be granted him, could be the easier accept-  
 “ ed, as they already pretended to be Independent,  
 “ and as there lived no other Subjects in *Leustadt*  
 “ that could be sufferers by it. That Sum of  
 “ part of the Capital which was yearly paid, could  
 “ be augmented by the Overplus of the former  
 “ Interest, and thereby every thing might be  
 “ so regulated that the whole Loan would be paid  
 “ off at the Expiration of the Contract. It  
 “ was further resolv’d, that they should farm  
 “ the Revenues of *Herrnbaag* for a certain Sum  
 “ which should be employed for the quick and  
 “ sure payment of the Loan, and for the other  
 “ Incumbrances upon these Lands. It was  
 “ thought, that Count *Zinzendorf*’s gaining more  
 “ Ground would be of no signification, but that he  
 “ would do more Mischief in other Places of this  
 “ Bailiage wherein lived any other Subjects whom

" he would bring to his Side, so this would not  
 " much signify. Moreover it was beyond doubt  
 " that he in such a long time would meddle with  
 " these old Subjects, if the old Contract should  
 " be in Force. This Contract could not expire  
 " till after thirty Years, if even the Interest should  
 " be lessened, and that more could be paid than  
 " the stipulated Part of the Capital when they  
 " should farm the Revenues of *Herrnbaag*. It  
 " was thought it would be easy to assign them  
 " just and Christian Limits in their religious and  
 " civil Matters, as they would find that nothing  
 " was done to them with any selfish Views, as all  
 " Suspicion of gaining any by them would cease  
 " entirely. Such a Liberty of Conscience could  
 " then be granted them as would agree with the  
 " Will of our Lord, and all honest Sentiments.  
 " A godly honest impartial Person could then be  
 " put at the head of their Community, without  
 " whose Presence they should not hold any Con-  
 " gregations, nor treat about any religious or civil  
 " Matter. By this their real Mind would be  
 " sooner discover'd, and, if found without any  
 " Peril, they might enjoy Peace and Quietness."

Proposals agreeably to this Opinion were de-  
 livered to Count *Zinzendorf*, with the annexed  
 Condition, that it was agreed, he should become  
 the only Creditor according to his Offers, and  
 should have the Possession of *Leustadt* if he would  
 return the other Lands and Farms, and that the  
 Affairs of *Herrnbaag* should be afterwards regu-  
 lated. This Declaration was made the 8th of  
*March* 1747. He gave to this a short Answer, the  
 9th of *March*, saying:

" You may be sure the Count of *Budingen* hath  
 " not to deal with me as with a Merchant, but as  
 " with a Friend. I don't care if I lose by him  
 " some thousands, even should it be ten or twelve  
 " thousand

“ thousand Guilders. Lose I must, so I must  
 “ only strive to make my Loss as inconsiderable  
 “ as can be. For I reckon it part of my worldly  
 “ Duties to do at this Conjunction any thing that  
 “ tends to your Master's Profit.”

After these Affairs rested for a while, so that the new Counsellors at *Budingen*, gained time to see a little more of the *Moravian* Constitutions, and to look over the Records and printed Relations about them; from which they learned the whole Proceedings of this People.

Towards the end of *April*, Mr. *Brauer* spoke with Count *Zinzendorf*, who declared, that some body should farm the Revenues at *Herrnbaag*, and he would bring a Printing-Office to that Town, for which he also would pay a considerable Tax. But he did not explain himself about the Premises Mr. *Beuning* had in Possession, and which they wanted to be independent. The Sovereign wanted nothing more than to get rid of the Obligation this Contract had brought him under for thirty Years. Counsellor *Brauer* made therefore the following Declaration the 1st of *May*.

“ I have not fail'd to make the Report soon  
 “ after my Return of what your Honour hath  
 “ been pleased to tell me about the farming the  
 “ Revenues at *Herrnbaag*, as well as of your Intention to bring a Printing-Office thither. But  
 “ neither my Master nor the General have yet positively resolved upon this. They answered only,  
 “ They expected first your Answer to their Propositions and they should declare themselves about it.

This Declaration was drawn up according to the Opinion given by the Council, wherein this Printing-Office was thought to be a dangerous Matter, as their System was not yet rightly understood; and as many learned Writers seemed to prove out of the Scripture, that the *Moravians*

*vians* were guilty of many Errors, Schism and Diffidence from all the three Religions that are to be suffered in the Empire. *Budingen* would therefore become part of these Offences and help them to propagate their false Doctrines, if such a Privilege should be granted them. And if, nevertheless, the same should be conferred upon them, this Condition was to be annexed, that nothing should be printed there relating to religious or civil Matters, that had not before past the Censurers Hands. But things came not so far that it should have been necessary to consult under what Conditions this Article could be granted them: for Count *Zinzendorf* answer'd in a general Declaration;

“ I wonder at what you say about the Printing-Office, I never did want any Concession for it, and think I have no Occasion for it, for all things that belong to me must enjoy the same Privileges which I have in those Places where I am (25). The General hath as far as I know no Coregent, and I do not intend to be forced to such things as to do that good-natur'd Action to put them again in the Possession of the mortgaged Lands (26).

“ I have

(25) Hence you may see how far Count *Zinzendorf* extends his Business. He thought the Count of *Budingen* would give the Concession for the Printing-Office if there was paid for the same the yearly Revenue of 150 Guilders. But when he found that this would not do, he began to consider the keeping of this Office as a Privilege granted already, for which he had no Occasion to ask for any Permission.

(26) Count *Zinzendorf* was of the same Mind with Mr. *Brauer*, about the Possession of these mortgaged Lands; for this he declared in a Letter to this Gentleman which we have recited in this Paragraph. By this he induced the Sovereign to agree that he should become the sole Creditor. No sooner did Count *Zinzendorf* understand that the Count of *Budingen* made no Objection against the Proposal, but he appeared as a Mediator, having all the while the Instrument of Mr. *Brauer*'s Cession in his Pocket. See Sect. 12. Note 4. This was  
so

“ I have nothing at all to do with these Premises, and I'll return Mr. *Beuning* the Contract I made with him, if you require it, to make your Negotiation quite free (27). I won't farm *Herrnbaag*, I shall not stay long there, and perhaps shall not see the Place for some Years. I have taken so much Business upon me in *Silesia*, *Holland*, and *England*, that I shall have no time to stay here. All my Proposals were made with the Intention to double my Cousin's Revenues at *Herrnbaag* by an easy method, and this so much more, as I know that these will lessen by the same degrees as the Number of Inhabitants will do (28). I spoke to you about the Printing-Office, as I had done with the late Counsellor *Meyerhoff*, only to satisfy Mr. *Stors*, for I do not like to hurt a Child; much more to wrong one of his Rights. But I never took it to be a Concession, when I was invited to bring the said Office hither, which hath been done four or five Times (29).

“ This Office belongs to the Synod of the *Moravian* Church, and ought to be wherever

so rude an Answer, that it gave Suspicion, that he intended something else than to deliver up the Farms, and to be contented with the Writings and the Possession of *Leusstadt*.

(27) In the mean Time that he assured *Budingen* would find he had not to deal with a Merchant, he was about bringing the Mortgage into his own Hands. See Sect. 12. Note 4.

(28) Count *Zinzendorf*'s Behaviour was so civil only to make himself Creditor to the House of *Budingen*.

(29) What he tells here about an Invitation given him is a notorious Falsity. For his own Letters are at hand, in which he desired to have the Concession for the Printing-Office after the House of *Meerholtz* had forbidden the same to be kept at *Marienborn*, in the Year 1744 and 45, which Orders they did not obey. Nor would he in the Year 1747, when he wanted to bring this Office to *Budingen*, have offered the yearly Payment of 150 Guilders for the same if he had thought himself authorized to keep it there.

“ that

“ that is, for it is under its Censure, and works  
 “ only for the Community. It was therefore an  
 “ easy matter to assure Mr. *Stors*, that the same  
 “ would do him no Prejudice, as there would be  
 “ no Book printed therein, that had been printed  
 “ for any other Bookseller. The same can also,  
 “ along with the Seminary, be transported to  
 “ another, if the former is not permitted to  
 “ be here. Because I never shall, so long as  
 “ I live in this World, act contrary to the  
 “ Will of my Superiors : for all that, I think it  
 “ below my Condition to ask for Permission of  
 “ things that in themselves are but just, but I shall  
 “ always resign my Will to theirs, without any  
 “ regard to Right or Generosity on their Part.  
 “ I promise you therefore that I shall leave my  
 “ Abode here, and all that belongs to it, at the  
 “ farthest, towards next Winter, if things con-  
 “ tinue in their present Situation.

Mr. *Brauer* answered to this :

“ I shall make the Report of your Letter very  
 “ soon, but in more moderate Terms. I’ll not  
 “ throw Oil into the Flame, your Equity, Love  
 “ and Esteem for my Lord, would have been put  
 “ beyond all Suspicion if the change of your  
 “ Abode was not to be made so soon.”

Count *Zinzendorf* replied :

“ What I wrote to you was not for you to show it,  
 “ but to let you see the very bottom of my Heart.

A few Weeks after this he sent word, that he  
 would take *Leustadt* in his Possession at 2 or 2 and  
 a half per Cent. out of mere Love for the Sove-  
 reign, if he could have the same by a Contract to  
 buy it, wherein the Sovereign could put some  
 Clauses regarding a Release of the same Town,  
 besides reserving certain Rights, the Maintenance  
 of which by Law-Suits, hath been the Ruin of  
 many. He, on his side, wanted only such Privi-  
 leges

leges as would serve to preserve their religious Rules, and for to encourage others to come and dwell with him. To this he added:

“ But if you have chang’d your Mind about this, as you have done with regard to *Herrnbaug*, it is a thing indifferent to me; more especially as I am certain I shall have no Profit, but lose by it, and as my Views are only to make you rejoice, and to render your Services fruitful and memorable to the House of *Isenburgh* (30)

This Letter gave no Satisfaction to Mr. *Brauer*; who answered he had not yet made the Report of the Count’s two last Letters, for he was sure this would have given the Sovereign a worse Opinion of several things, and that his Lord had taken no further Notice of these Affairs.

To this Count *Zinzendorf* answered:

“ I don’t send you Letters to make a Report of them, but to give you private Notice. I don’t know what Ideas your Prince can have that could be still worse. I absolutely want him to trust me, or else I’ll drop the Matter en-

(30) This should separate the Count of *Budingen* for to make him not take care of the Means used by them to become Proprietors of the Sovereign’s Demefines, and for that Reason Count *Zinzendorf* wanted to have an Access to the Archives of *Budingen*, to which purpose he asked the Counsellor of the Regency then being, *June 21, 1743*.

“ Could not a little Chest, with strong Locks, find room in the Archives of *Budingen*, which might be marked that it might be found again a hundred Years hence, without reflecting upon the same? And would you be so kind as to charge yourself with this Affair? I have at *Geneve* and *London* many important Records and Deeds in very good Security, but so many about such Affairs are not fit to be in other Places, but in such as are near to the Metropolis of the Community.”

But who knows what sort of Documents he would have brought there, and what wou’d become of this Archieve if they should have been admitted to come into it.

“ tirely



" tirely, even only for this Reason. I have nothing to do with *Leustadt* nor with the other Farms, for they do not belong to me, nor will I have them, since that I heard the General meddles with this Affair. What I did was done out of Love and particular Esteem, partly out of Duty. To this you must add, that I spoke friendly and cordially to you, and I'll continue to do so if you yourself makes me any Proposals (31)."

But

(31) It is surprizing how Count *Zinzendorf* cloaks his Intentions. Here he says that he had nothing to do with the mortgaged Farms, and it hath been proved before, Sect. 12. Note 4. How busy he was to become the Possessor of the same, and Mr. *Beuning* in a Letter of the 7th of March 1747, told his Administrator:

" Go to our Papa and ask him what he wants to be done, for I have signed over my Goods to him.

Count *Zinzendorf* says he should not like to possess these Farms, and moves in the mean Time for the Continuation of the Negotiation, and when this was complied with, he made the Question if he could not have *Leustadt*? And answered, after it had been told him that he could buy the same, that he would take a Lease of these mortgaged Lands for 99 Years, according to the Custom in *England*, so that he should be Possessor of the same by giving the Loan, and the Contract need not be altered. He found afterwards that this Proposal would not be approved of, therefore he offered to make an exchange for *Leustadt* with the Village of *Lindheim*; which last he pretend to have acquired of the Baron *Schrautenbach*. But he repeated his good Intention for to obtain *Leustadt*, when he found that all these Offerings were rejected: and wrote therefore to Mr. *Brauer*, Jan. 27, 1748, thus:

" In the mean Time that I would disengage my dear Cousin of the Mortgage to Mr. *Beuning*, and that you disannulled my Plan of exchanging *Leustadt* for *Lindheim*, the former of which you could make no Profit, but which was of equal Value to me with *Lindheim*, notwithstanding that *Leustadt* is of more Importance. I opened Negotiations with others and always was left in the Lurch, so that I negotiated 100,000 Guilders with the *Dutch*, and had made a Cession of that fine Town of *Trebus* in Upper-*Lauffnitz* to the Baron of *Schrautenbach*, to no purpose, for I never have heard any thing of the Matter, and am not used to make any offers in a Hurry."

I very

But the danger in which the Sovereign was entangled, was already too well known, and it appeared from former Negotiations, that things did

" I very well know that you may give a slight Answer, by asking me, who obliged you to be so serviceable? and it would be a hard matter to answer this Question; for it is a true Observation of the *Italians*, that there are certain Moments which one ought to take care of. This every body knows; but he that does not mind the Profit of his Neighbours, without his private Interest, can't have an Idea of such free Services. These I perform. I had no other Reason to offer in writing to take the Mortgage in hand, to the good of the House of *Budingen*, to give the Possession of the same again into the Sovereign's hands, but that I had Money ready for this purpose. Nor had I any other Reason for to exchange *Leustadt* for *Lindheim*, but that I did not want so large a Commodity for the boarding of Children, whereto I could not make any use of an *active* Jurisdiction. For I have given away more than one thousand of Subjects, without having any Money for them, only to make me free of the Embarrassment in an easy way to the same, but never did I strive to increase the Number of them.

" My Seat in *Lausnitz* will meet with the same Fate as that of the Castle, *viz.* to be a Nursery for young Children, as I have had no Answer to my kind offer about exchanging *Leustadt* for *Lindheim*, which last I have given back to the Baron of *Schrautenbach*, after he had ordered the same to me; for I just now understand that *Herman* (who farmed *Leustadt* hath so an inviolable Right and Title to the former Town, and you have rejected my kind Offers, which you seem'd to like first. But I won't refuse to serve you for all that, if you ever should chuse to make such a Change without that I should be the Gainer by it, for the Recells of the Administration given in the Year, 1744, authorizes me hereto."

Reason tells every body that Count *Zinzendorf* wanted to become a Sovereign in these Territories. Mr. *Beuning's* Letter to his Administrator *Shuckard*, written in July, 1747, a Month after *Budingen* had obliged the Inhabitants to do Homage, whereby Count *Zinzendorf's* Views were frustrated, will serve as a further proof of this:

" I can't say that I did every thing with the Consent of my Heart, and I foresaw the present Accidents. Perhaps it is good that such Things happen in the Beginning, and,

N. B

did grow always worse by using these Means. This brought the Sovereign to the Resolution to avoid these by the surest Method. The Disputes began about *Beuning's* Pretension to the Independence of all the Inhabitants of these mortgaged Lands, and to a Jurisdiction which he himself would administer during the Contract. All these were Strangers, not one of them had done Homage, and therefore the Council at *Budingen* gave the following Opinion :

“ All the Revenues had hitherto been left in  
“ the Creditors hands without deducting one  
“ Farthing. That it was but just he should pay

“ *N. B.* for to tell the Truth, it was but an Essay if Masters  
“ would go on so or not, and nothing else. I with only that if  
“ we were to go on upon the old footing, they would order  
“ things so that at last there would be nothing spoil'd. I  
“ never despised the Council, but I could do no otherwise, and  
“ I find myself well enough by making use of the same, and  
“ it is certainly better to be obedient than to act stubborn.”

This blind Obedience caused Mr. *Beuning* to write to the Sovereign of *Budingen*, February 15, 3748.

“ It was to be wished that dear Count *Zinzendorf* would  
“ follow the Advice of his Friends, for using the common  
“ Ways in temporal Affairs. People would return him then  
“ more Thanks, and he would not expose his Inclination for  
“ to serve any body in worldly Affairs, to so many suspicious  
“ and sinister Interpretations. But, if you will ever believe  
“ me, I take the Liberty to assure you that Count *Zinzen-*  
“ *dorf*, according to his own domestic Affairs, which I know  
“ perfectly well, cannot meddle with my Affairs, I have with  
“ *Mierboltz*, or *Budingen*, without hurting himself very much,  
“ and all that he has done were the effects of his Love to-  
“ wards you.

If you confront this with Mr. *Beuning's* Letter to his Administrator, (Sect. 12. Note 4.) you will see that they are under an absolute Obligation to write as they are ordered. And Count *Zinzendorf* wrote to Mr. *Brauer*, June 30, 1747.

“ I ask the Favour of you to tell me once the Reasons  
“ that made you think I wanted to make a Property of the  
“ Farms, even if you should do it a Year hence. For I call  
“ the Saviour to witness, that I never intended it, nor do not  
“ know what I should do it for, and that whosoever makes you  
“ believe so is a Deceiver.”

“ himself

“ himself in this manner the Interest and part of  
 “ the Capital, but his being Independent was not  
 “ necessary to this, much less that he should exert  
 “ a Jurisdiction over the Inhabitants of these Pre-  
 “ mises, and such as should have any Complaints  
 “ against them. It was agreed; that it would  
 “ be good, that the Inhabitants that had done  
 “ no Homage should do the same, whereby their  
 “ giving the Hands should, to shew them still  
 “ more Mildness, serve instead of an Oath. That  
 “ Mr. *Beuning’s* Administration should be con-  
 “ firmed, if they had thus acknowledged the  
 “ Sovereign, tho’ with this Condition, that the  
 “ Lands should never come into Count *Zinzen-*  
 “ *dorf’s* Hands, who had began to meddle with  
 “ them, and that none of them should pay any  
 “ Respect to this Nobleman’s Order, nor should  
 “ they give their Consent to any Cession of Mr.  
 “ *Beuning*, in favour of the said Count.”

The Regency added this last Clause, because it  
 was known, (*Vide* Sect. 12. Note 4.) that in the very  
 beginning the *Moravians* had done all they could  
 to bring this Mortgage into Count *Zinzendorf’s*  
 Hands, that the real Creditor Mr. *Beuning* should  
 only lend his Name to deal with the Counts of  
*Isenburgh* upon more easy Terms; that an Instru-  
 ment for such a Cession had been drawn up al-  
 ready, which Count *Zinzendorf* would not put in  
 Execution, in order to obtain under various pre-  
 texts, the Consent of the Counts of *Isenburgh*, for  
 which last Reason all Negotiations had been broke  
 off.

The Sovereign approved and confirmed this  
 Opinion, and brought the same so far in Execu-  
 tion that the Inhabitants were obliged to do Ho-  
 mage on the above-mention’d Conditions, *Anno*  
*1747*, to which they agreed. Mr. *Shukard*, *Beun-*  
*ing’s* Administrator made first some Scruples, but  
 he

he conform'd with the rest, after he had been told that the Administration should remain the same, and he could not be suffered to live here if he would not do Homage like others. Notice hereof was given to Mr. *Beuning* and to Count *Zinzendorf*, who were told that this had been done for the Preservation of the Sovereignty, and for the easy removal of all future Disputes. That here was no Intention to take the Security from the Creditor or to alter the Administration, nor to bring his Capital, the Interest and part of the same, what he had received, into any Danger; so that he could administer these Lands and pay himself as he had hitherto done, and that his Security was rendered herewith more solid, as Justice would be administer'd, only it had not been thought proper to let these Villages go into the Hands of Count *Zinzendorf* or the *Moravians* (32).

Mr. *Beuning* answer'd by thanking the Sovereign for the Grace, Love and Esteem that he shew'd for his Person. He assured that he looked upon him not only as a particular Friend, but as upon a Father; and that it vexed him that he could not have had the honour to pay him his Respects when he the Year before had been at *Herrnbaag* (33). This most obliging Letter was written because he could not consult with Count *Zinzendorf* or the *Moravians*. For as it was known how far their Obedience obliges them, Mr. *Beuning* had the above Notice given him the 16th of *June*, and the Homage was done not before the 23d, and so was his Letter of the 17th sooner written than they could tell him what he should answer.

(32) This was the most surest Method for securing the Rights of the Sovereign, whom every body would have blamed if he had not done as he should please.

(33) He loved him so much that without their Leave he went to *Baden*.

The Sequel of this Narration, Sect. 16, will shew how they turned every thing otherways; we observe only that the *Moravians* were not so well pleased with it. Count *Zinzendorf* answered the 23d of *June*.

“ I have no Reason to make any Remarks upon what you give me Notice of after that the thing was done, as you ~~to~~ <sup>have</sup> disannul the plain Power I had, and as Mr. *Beaving* can lose nothing if I am silent in this Affair of which you have given him Notice, whereupon he may give an Answer himself. I shall be heartily glad if Mr. *Beaving* finds no more Fault than I in what you have done against the Letter of the Contract ~~34~~, and I shall mention nothing to him about the Matter that I may not disturb him, but leave this to the Parties concerned. But his plain Power is of no more Use to me, and I shall send him the same back without taking any Notice.

“ As for the innumerable Vexations and Complaints of your Subjects against us, I am very sorry that I cannot redress the same at once, and I hope to remedy this in Regard to our personal Connexion with them, for this is not a Place of Rest for us. It is impossible for me to transport the Town of *Herrnberg*, and I think there live your best and most godly Subjects. All accidental Connexion with us that disturbs you and your Subjects so very often, may be prevented, if you would return the Loan in a couple of Years; give Notice of this

(34) Hence the Intent of this Contract appears that Count *Zinzendorf* wanted to make a Property of these mortgaged Lands, and to make the Inhabitants thereof independent, ~~which~~ <sup>which</sup> never had done any Homage. For the Sovereign had obliged them to renounce Count *Zinzendorf's* Authority

“ to them all, and make them have Patience till  
 “ then, and till you have paid the Capital at the  
 “ time fixed accordingly. Then could we joy-  
 “ fully see that your Conditions every where had  
 “ changed to the better. This would be the best  
 “ way, and this great Capital would be of real Ad-  
 “ vantage to the Electorate of *Saxony*, which is  
 “ in so scattered a Condition, and which I parti-  
 “ cularly love; it would be with more Thanks  
 “ accepted at 5 per Cent. and the Court  
 “ would be graciously pleased with it. But  
 “ no body would be under more concern than I  
 “ if these continual Innovations should shut their  
 “ Ears to my peaceable Persuasions, and there  
 “ should a Law-Suit begin, wherein the States  
 “ of *Holland* would interfere in Favour of Mr.  
 “ *Beuning*, for they are Fathers of their Subjects,  
 “ and will see Justice done them. For I have  
 “ had no Intention to wrong the House of *Ifen-*  
 “ *burgh* in the least, by negotiating this Loan for  
 “ four Years, but to do a very good Service (35).  
 This was answered *June 26.*

“ I shall expect Mr. *Beuning*'s Answer with  
 “ that calmness of Mind which the justice of my  
 “ Conduct produces, and will not be against  
 “ that one of the Councils of the Empire judges  
 “ about it. For I have done nothing but to con-  
 “ firm Mr. *Beuning*'s Administration, and I have  
 “ made the Administrators promise, that they  
 “ would be my Subjects as I am their Sovereign,  
 “ which I could have done if I had sold these  
 “ Farms to some; so must it then be the more

(35) The Sequel of our Narration will plainly shew, that  
 Mr. *Beuning*, the real Creditor, who before thank'd the So-  
 vereign, that he had taken the Homage of the Inha-  
 bitants, was afterwards of a quite contrary Opinion. Count  
*Zinzendorf* on the same Day that he had Notice given him  
 about the same Proceedings, uttered such Things as Mr.  
*Beuning* afterwards put into Execution. See Sect. 36.

“ my

“ my due as these Lands are but mortgaged.  
 “ Mr. *Beuning*’s Security, his Payments for part  
 “ of the Loan, and the Interest he hath already re-  
 “ ceived, have not been hurted, nor shall I ever  
 “ do any such thing, or trouble him unlawfully.  
 “ Nothing else can he expect of me for his Cre-  
 “ ditors. For no Judicature of the Empire can  
 “ oblige me to have Inhabitants in my Territo-  
 “ ries which will not be my Subjects, nor will  
 “ the same blame me that I have obliged the Ad-  
 “ ministrator of these mortgaged Lands to do  
 “ Homage to me like the rest of my other Sub-  
 “ jects. That I myself take Care of the Admi-  
 “ nistration is far from unjust, because I must do  
 “ so for the good of my other Subjects concern’d  
 “ in this Affair. This last can’t be of any Pre-  
 “ judice to the Creditor, as long as I only want  
 “ to see how my Properties are dealt with. But  
 “ I am sorry that your Honour, according to your  
 “ last, does not find here a Place of Rest. I  
 “ won’t believe that you thought to find the same  
 “ by the Independence of the Stewards of these  
 “ Farms. For this would shake my Place of  
 “ Rest so much that I could not let it be done  
 “ without Complaints and Murmurs, as my Re-  
 “ gency hath done, about your establishing a  
 “ Printing-Office at *Herrnbaag* without my Con-  
 “ sent, which you thought not necessary to have.  
 “ Still you know that this is contrary to the Laws  
 “ of the Empire, and that even a Sovereign him-  
 “ self is not at Liberty to grant a Concession for  
 “ the same without some Restriction. Nor can  
 “ I grant any Concession for this Office, as I am  
 “ not yet convinced that the Inhabitants of *Herrn-  
 “ baag* are my most godly Subjects, which I  
 “ could prove, if I should chuse to depute a  
 “ Commission to enquire into my Complaints, or



“ to put another Justice to your common Justice,  
 “ whom I know perfectly well.

The *Unitas Fratrum* sent the following Day this Letter :

“ The perfect Devotion we owe to his Lord-  
 “ ship, your Master, hinders us from taking  
 “ any lawful Notice of what hath passed in our  
 “ general Synod at *Leustadt, Dudelsheim, and Robr-*  
 “ *bach*, and orders us to act as if we knew  
 “ nothing of this Matter, till Creditor and Debtor  
 “ have agreed together. But as you know that  
 “ Trustees are not to wrong in any shape their  
 “ Legatee; you will permit us here to observe,  
 “ that we know the Contents of the Contract,  
 “ and that we also would by our respectful Si-  
 “ lence not interrupt the Possession of Mr. *Beuning*,  
 “ which by the former hath been given to him,  
 “ and which your Chancery so often hath de-  
 “ clared as lawful; and even hath been confirmed  
 “ by a Decree of his Excellency the General,  
 “ which we can produce (36). We remain with  
 “ the deepest Respect,

*Your Lordship's*

*humble Servants at Command,*

the assembled Deputies of the *Moravian* Church.

In the Absence of our *Syndick*;

*Jacob Shellingier of Amsterdam*, Assessor for the  
 College of the Elders.

*Ludowick Wilhelm Weis*, Prothonotary for the Re-  
 verend first Chaplain of the Court, and Ad-  
 ministrator of the Calvinist Community.

*Frederick Christian Steinbofer*, M. A. a Vicar,  
 Bishop and Dean of the Seminary for the  
 Abbots of the Lutheran Community.

*Jonas Paul Weis*, General Dean.

It

(36) Mr. *Beuning* was the real Creditor, but now the whole  
*Unitas Fratrum* began to look upon this Loan as their own  
 Property. We observe only, that this *Jonas Paul Weis* who  
 files

It was thought not worth the while to answer this Letter, as the Sovereign had never granted these Dignities which they here appropriated to themselves; and as the Colleges, of which they stiled themselves Members, had never been authorized by the same. Therefore did the Regency only notify to them, that their Letter had come safe to Hand, and learnt by it that the Intention of this Loan had been to make this Mortgage a Property of the *Moravians*, or to make them at least Administrators of the same, and to obtain such an In-

files himself here General Dean, is the same Person that urged Mr. *Beuning* to make his Pretensions over to the Countess of *Zinzendorf*: The same Man wrote to the Administrator, *Schukard*, the 17th of *June* 1746.

“Thou hast nothing to do but to bring every thing in such Orders that it may be seen at any time, that the Profit is not so great as they imagine at *Budingen*, and that if one is obliged to say something, can answer; It is not so, and that you was obliged to regulate yourself according to the Contract.

For he had understood that the Regency of *Budingen* began to see that they gave 6 or 7 per Cent. Interest for the Loan, and was afraid there should be any Enquiry made into the Matter. The same Person after finding that Mr. *Schukard* was not willing to agree with his Proposals, wrote to the same the 19th of *July*, 1746.

“If thou art angry with me, tell me what for, and I’ll alter the Case, for I don’t know any Reason you have for it. If it is about my Letter from *Zeist* (this was the above-mention’d) you must observe that the same mostly was written upon Orders.”

Count *Zinzendorf* wrote to one of the Counsellors who had been lately Knighted, 1743.

“I must tell you one simple thing at the Occasion of your being Knighted: I believe it is as reasonable that *Beuning* and *Schellinger* should be made Knights, (at least the former, for to avoid many Troubles he is at when he converses with several Lords and Ladies) as that I should become a Farmer, or that I am one already. But as I am positive that both of them don’t declare to become Knights, I ask you, How could we procure them for their Money, a Diploma of Knighthood without their knowing any thing of it?

dependence and Jurisdiction as Mr. *Beuning* wanted to have. Count *Zinzendorf* in a Letter, *June 29*, explains his Mind to that of the 26th.

“ I had in reality these Farms always in my Hands, for the Bailiff *Schukard* was my Servant, and Mr. *Beuning* paid him no Salary, but I gave these Matters into his Hands for Love-sake (37). For I was not curious to take any Notice of the same (38), as the Saviour and his Souls had no Profit by it, notwithstanding that the Establishment of the *Moravian* Brethren was one of the most principal Clauses in the Contract, The Sequel of Things will convince your Lordship, that I, for all the Proposals I have made you, never had the Intention to settle any where in *Ifenburgh*, and that all the Negotiations with your House, have no other Influence in mine or my People's Affairs, than what the same have after the Agreements made, that is, that it is necessary for any one to look over his Properties or Farms. Then you will be sorry to have declared a Suspicion without Reason for the same (39); which hath caused the *Wettersavians* to despise and to hate me so, that they won't be Friends for many Years. This makes me rather give way than to interrupt thereby my heavy Occupations.”

The same Count wrote to Mr. *Brauer*, *June 30*.

(37) Mr. *Beuning*'s own Accompts prove this to be a Falstiy, for there it is to be seen that he paid Mr. *Schukard* his Salary, and not Count *Zinzendorf*. See Sect. 12. Note 4.

(38) How can this be when it is proved that he took great Pains to bring this Mortgage into his Hands?

(39) The Suspicion was not without ground, but we allow that Count *Zinzendorf* never had the Intention to settle here, for we believe that he hath fixed upon no Place in this World, as this would be a Destruction of his favourite Plan, which requires Directors that have no certain abode, and therefore cannot be obliged to answer for their Proceedings. See Sect. 22.

“ Matters

“ Matters grow so bad that I won’t undertake  
 “ to live here any longer. For as my Cousin,  
 “ without hearing what I have to say in my De-  
 “ fence, or any Reason (40), (for it is a mere In-  
 “ vention, that I ever should have thought to  
 “ make a Property of these Farms) gives leave  
 “ to his Subjects to range me along with the In-  
 “ habitants of *Herrnbaag* or other Supplanters,  
 “ whom they fear, and also condemns me before-  
 “ hand (40).—You ought to think that I only  
 “ spoke of our Establishment here, and not of  
 “ the Administration of these Farms, when I said  
 “ that here was no Place of Rest for me, and  
 “ that I would leave my House, and the *Ißenburgb*  
 “ Territories, with all Tranquillity of Heart.—  
 “ I want but a few Weeks to remove myself,  
 “ after the return of my Spouse, from our Estate  
 “ in *Saxony*, where she went Yesterday. But my  
 “ Brethren, and our Institutions, can’t hurry so  
 “ much as they did formerly at *Pilgerrub*. They  
 “ must therefore ask the Advice of a skilful  
 “ Lawyer, to know how to behave on such extra-  
 “ ordinary Occasions, that no where else have  
 “ happened to us, for to maintain their Privi-  
 “ leges for the *interim*, and must find a better  
 “ Advocate for themselves than me, who have to  
 “ think of more nobler Things, and who will  
 “ not trouble himself any more about it.”

Mr. *Brauer* answered the same Day.

“ What has been done was certainly the most  
 “ kind way that could be followed in regard to  
 “ the Measures and Intentions of some Brethren  
 “ at *Herrnbaag*, which began to gain more and

(40) It is to be wondered at, how he can say all this,  
 and call it a mere Invention, to think that he ever had a  
 Mind to make these Farms his Property. Does not he  
 confess, that he negotiated four Years for this Loan? and does  
 not Mr. *Beuning* plainly say, that he was only to lend his  
 Name to the Contracts?

“ more Ground, and whereby no body hath  
 “ been wronged, but a great disadvantage pre-  
 “ vented. I with an honest and skilful Lawyer  
 “ would, as your Honour mentions, enquire  
 “ into all the Regency hath done. His Opinion,  
 “ I am sure, would be, that it would prove that  
 “ Council to be ignorant of its Sovereign’s Rights  
 “ and of what passes in the World, which silently  
 “ would permit another Superiority to be esta-  
 “ blished besides its Princes, which one time or  
 “ another might undermine and sap the former.  
 “ I will mention nothing more, but will only as-  
 “ sure you, that I am ready to answer for my  
 “ Conduct to any impartial Judge, and to the  
 “ fair-judging Public.”

Count *Zinzendorf*, after he had seen Mr. *Beu-ning*’s Answer to the Count of *Budingen*, and how pleased the same was about these Proceedings, wrote thus to the former.

“ I heartily congratulate your Lordship, that  
 “ you have obtained your principal End so soon  
 “ and so lucky. I will herewith give you my  
 “ Word that I never, either directly or indirectly,  
 “ will meddle with your Contract with Mr. *Beu-ning*,  
 “ and that none of my *German* or *Dutch*  
 “ Brethren will do so, or like or promote my in-  
 “ terfering in the Administration of this Mort-  
 “ gage. But that I always shall take Care, ac-  
 “ cording to my Duty, as Syndick, that this Af-  
 “ fair may always be looked upon as a worldly  
 “ Matter, without Regard to religious Points (of  
 “ which the Contract, whose Clauses I never could  
 “ approve of, is so full) between the Debtor and  
 “ Creditor after so many Examples (41), if even

(41) This Count *Zinzendorf* did to hinder *Budingen*’s mis-  
 trusting him, and to make himself beloved; but his Scheme  
 was here not approved of, and we shall afterwards, Sect 36,  
 prove how fine his Behaviour agreed with these Promises.

“ this

“ this should be against the Meaning of the Contract.

“ Be henceforth so kind to ask me before you pass Sentence upon me, and don't put Things to other Peoples Conscience which they cannot know, for I could not, out of true Love to you, tell their Intention.

“ Be pleased to let your humble Cousin enjoy his Tranquillity at *Herrnbaag* till *Michaelmas*-day. I, on my Part, shall do nothing but what my Office requires of me, nor will I in any shape meddle with your Rights at *Herrnbaag*. If it is in my Power to give any thing, only tell me, and I will give it. If I have made any Innovations about Things that were not granted, I will remove them before I leave the Place.

“ The Printing-Office I will remove from these Territories, and Mr. *Brauer* may inform me of your Pretensions as a Sovereign; for I have, in certain Regards, several Sovereigns at once, but I have not heard any Objection against me these 25 Years (42).”

All this quieted the House of *Budingen*. The Homage done by the Inhabitants of the mortgaged Lands, entirely cut off their Pretences of being independent, and the Promise made by them not to respect any Orders of Count *Zinzendorf* or the *Moravian* Community, made the Sovereign believe that they could not obtain their End in regard to these Territories. They were left in the Administration for to pay themselves Interest and part of the Capital, and continued so to the End

(42) It is not true that no Objection hath been made against him in civil Matters for so long a time; and even if it was so, it would not sufficiently prove that his political System was perfectly good. The History of the Popish Government gives Proofs enough how powerfully People may gain their Ends when they are cloaked under the Buckler of Religion.

of

of this Affair ; which, not without the Almighty's Help, happened to appear in a very unexpected Way, of which the Sequel of our Narration will give an Account.

## S E C T. XIV.

The first Intention of *Budingen* was to adjust the Disputes about the Mortgage, and regulate the Taxes at *Herrnbaag*, before the same Place should be reformed, and to prevent their saying that every thing was done for the private Interest of the Sovereign. But when all the Difficulties against the Execution of this Work were considered, and such Measures taken as we have told in the foregoing Section, it was thought high time now to look out for the Limits of *Herrnbaag*, and to enquire into the real System of these *Moravians* in religious and civil matters. The Opinion of the Council about this Point was :

“ That there were enough true Signs and dangerous Articles which would cause the Sovereign to depute an Inquisition, or at least Committee, but that this was a Matter full of Difficulties. *First*, there were not able persons enough to be found in these Dominions to be Commissioners in this hard Case, and that those few that could be found could not take Care enough of these Matters, having already Work enough upon them. *Secondly*, the same might be suspected as partial Judges, therefore it would be necessary to chuse one or several Members to this Committee that had no Connection with either Party. *Thirdly*, it was very dubious and uncertain what would be finally decided by such a Committee, and then there were but small Hopes that the same would survey the foundation ; for that, as far as then was known,

“ known, the Rules at *Herrnbaag* were so often  
 “ altered, that they seldom remained the same  
 “ for a Week’s time, which made it uncertain if  
 “ Things that now were found to be so, would  
 “ remain thus a little while after. That they send  
 “ so many People abroad, and so they most cer-  
 “ tainly would do with them that were the most  
 “ proper Persons to be examined, whereby they  
 “ would elude any Enquiry that could be made  
 “ of the Offenders, and their Chiefs would proba-  
 “ bly make Exception against their Appearance  
 “ before such a Committee, or would make use  
 “ of such Dissimulations, and give such manifold  
 “ Turns to their Affairs, as would puzzle the  
 “ most skilful Member of this College ; and  
 “ would be of greater Effect upon Persons that  
 “ had something else to take care of, which was  
 “ enough to employ them continually. The  
 “ Evil would be rendered worse, if this Commit-  
 “ tee should not penetrate to the bottom of these  
 “ Affairs. This would make the *Moravians* tri-  
 “ umph, and furnish them an Occasion to add  
 “ more Strength to their Institution, and to ex-  
 “ tend themselves more and more. They should  
 “ be told of such a Committee, and depute the  
 “ same only for to enquire into these Matters,  
 “ without giving a decisive Power to the same ;  
 “ and to try by these Means to learn their real  
 “ Intention : But that there were certainly some  
 “ Remedies which would be more safe and better,  
 “ but only a little slow in their Operation. The  
 “ Sovereign had undoubtedly a Right to enquire  
 “ into the Intention of all Societies in his Terri-  
 “ tories, and to make the most strictest Search  
 “ of the Measures they should take, to find  
 “ how the same was inclined to the whole Country,  
 “ in regard to Religion and civil Matters ; and to  
 “ decide afterwards how far these Societies could be  
 “ suffered.



“ suffered. That it was the Duty of a Sovereign  
 “ to do this as the Commonwealth was given to  
 “ his Care, and that he was obliged to use the  
 “ right Means for promoting the same. He  
 “ therefore would commit a Fault if he did not  
 “ enquire into the Measures, Intention, and Oc-  
 “ cupation of a new Society which daily increased  
 “ in his Dominions, so that he might secure him-  
 “ self, and give afterwards Orders accordingly.  
 “ That all this was the more to be observed in  
 “ regard to this Society of the *Herrnbuters*, as  
 “ History told so many Examples of People,  
 “ which, by screening themselves under Religion,  
 “ had settled in Dominions, and afterwards had  
 “ caused the Ruin of the same; and at *Herrnbaag*  
 “ many Things had happened threatening to effect  
 “ the same. The following Method was therefore  
 “ thought to be the best to enquire into these Affairs.  
 “ A Person of Honesty, Integrity, Experience,  
 “ Trust, and Learning, and that was not of their  
 “ Persuasion, should be put in Authority at  
 “ *Herrnbaag*. It should be forbidden, under a Pe-  
 “ nalty, to have any Meetings by Day or Night  
 “ about religious or civil Matters without his  
 “ Presence. This Person should have no Vote in  
 “ ecclesiastical Matters, to prevent their Com-  
 “ plaints about having their Conscience any ways  
 “ troubled. But he should be ordered to take  
 “ Notice in Writing of every thing belonging to  
 “ their Doctrine, Liturgy, external and internal  
 “ Rules, and to send his Observations every Week  
 “ to the Sovereign. He further should admonish  
 “ the *Herrnbuters* not to extend their Care of Souls  
 “ to any other civil Affairs, under any Pretext  
 “ whatsoever; nor to intend hereby to make  
 “ themselves independent of the Sovereign’s Au-  
 “ thority in religious Matters, that really did not  
 “ belong to their theological Doctrine or the Li-  
 “ berty

" berty of Conscience. That he should have a  
 " Vote in civil Affairs, or at least so much Au-  
 " thority, that he should make all Deeds, keep  
 " the Records, and that all Transactions in civil  
 " Matters should be void if done without him, or  
 " of which he had not taken Notice in his Proto-  
 " col. No Person should be sent away without  
 " his Consent, or received, except that the same  
 " was qualified by the usual Laws of these Do-  
 " minions, to be an Inhabitant thereof. Nobody  
 " should be married without his examining both  
 " Parties concerned, and a Certificate of the Mar-  
 " riage, of which he also should make mention in  
 " his Protocol, as well as of all Transactions be-  
 " longing to the Judicature or Policy, and to de-  
 " cide the former by the Laws of the Empire and  
 " those of this County. He should permit no-  
 " body else to decide the same Matters but those  
 " who were made Justices, and who had been  
 " sworn in as such. Nobody should be permitted  
 " to stay above six Weeks at *Herrnaag* without  
 " becoming an Inhabitant, or without being a  
 " Servant there ; who also, during their stay there,  
 " should be the Subjects of the Sovereign like the  
 " rest. People of Credit of these Inhabitants  
 " should be chosen for Tutors of the Fatherless.  
 " Accurate Inventories should be made of their  
 " Goods, and lawful Care taken that the same are  
 " not defrauded out of them, by giving them to  
 " the Community or its Directors. All Bonds,  
 " Obligations, Contracts about immoveable Goods,  
 " last Wills and Donations, were to be drawn up  
 " in the common Way, or at least to be con-  
 " firmed after being duly examined. A Specifi-  
 " cation of all the Inhabitants, rich or poor,  
 " should be yearly sent to the Sovereign, attested  
 " by the Person that should be appointed their  
 " President. Nobody should hereafter make, pub-  
 "

lish,

lish, or establish any new Order which had not been before sent to the Regency, approved by the Sovereign, and in his Name afterwards, published and affixed. The Person that should be their Director, should be also Receiver of the Sovereign's Revenues of *Herrnbaag*; or the same should be lett as a Farm for a certain Sum of Money for some time, to prevent all Disputes as already had happened about them, and that the same Person could not be suspected. As long therefore as an honest impartial Man should administer this Office, their real Essence would be known in civil and religious Points.

“ And altho’ they could say that it was promised them in the Contract for their Reception, that nobody should be intruded in the *Unitas Fratrum*, and that it therefore seemed that such a Person could not be appointed. It was to be observed, that, the same absolutely was not to be one of them; and that it must be thought, that should they allege this Clause to hinder the Sovereign from doing this, that the Insertion of the same had been one of their sly Tricks, which was then not apprehended, and was not to balance with the Commonwealth, or could tend to nothing else but to make themselves independent, and to leave only a Shadow of Sovereignty to the Prince, whom they wanted should know no more of their Affairs than what they thought fit. It would moreover be good to hear what they said to these Proposals, for to get at least a little more Intelligence of them, and to be able to give this Person sufficient Instruction, who should live at *Herrnbaag*. For they certainly would make great Difficulties about all this, which naturally would prove that there was something in their Constitution which they were obliged to keep secret, and which  
“ would

" would not allow such a Director. It would be  
 " advisable amicably to agree with them about  
 " this Matter, and to get a House of them for  
 " this Gentleman's Mansion, otherwise it would  
 " cost a great deal to get one for him, which by all  
 " manner of Means should be avoided. The Re-  
 " venues of *Harrising* were to be so disposed of,  
 " that the same at least would maintain this Per-  
 " son, and the Sovereign should pay his Sa-  
 " lary.

" The Sovereign approved this Opinion, re-  
 " solved to pay the Salary for such a Person, and  
 " ordered an ample Detail of these different Points  
 " to be made, in order to draw up afterwards a  
 " Regulation. But the Correspondence about the  
 " chief Article began before this could be done.  
 " The Sovereign had in his Letter, Nov. 20,  
 " Sect. 13. made some Motion about it, and  
 " Count *Zinzendorf* declared to this, *they say*.

" You will institute a chief Justice at *Harr-  
 " isburg* for the Matters of Law and such as belong  
 " to your Revenues, and have not of Record  
 " for me postponed yet doing the same; I pray  
 " you would treat me in another Manner as I  
 " but newly have taken my Abode in this Place,  
 " which has been built but eight Years since.  
 " I should have esteemed it an Honour to be  
 " your Plenipotentiary in this Case. Proper Care  
 " would have been taken of the Administration  
 " of Justice, and of your Interest.

" It would be best for many Reasons that a Person  
 " of Quality should act as the Delegate of the  
 " Sovereign, and this is very usual. The Earl of  
 " *Granville*, my Lord *Baltimore*, and Mr. *Howe*,  
 " are the Proprietors of certain Tracts of Land  
 " in *America*, and in the mean Time Governors  
 " for his Majesty; for all that, the Interest of the  
 " Sovereign is in more Danger there, than can be

" expected

“ expected by such petty Law-suits and such  
 “ trifling Revenues.

“ But it were for all that to be wished, that Mr.  
 “ *Brauer*, being paid for it, would come every  
 “ Fortnight, or at least once a Month, to *Herrn-*  
 “ *baag* to look over all that hath passed, for  
 “ there will be Causes which we are not able to  
 “ decide without Help; (1) and several of them  
 “ are such that I cannot meddle with them. And  
 “ I must allow that I, under certain Restrictions,  
 “ should like to have an Inspector at *Budingen*,  
 “ who liked us as well as we should love  
 “ him (2).

“ I cannot deny that Faults are often committed  
 “ there in the Performance of their Duties, as  
 “ Matters are often treated with too great Sim-  
 “ plicity, tho’ sometimes we are wrongfully taxed  
 “ by some. For Example : I presented Counsel-  
 “ lor *Singel* to you as our new Vice-Common  
 “ Justice; (for Mr. *Peissel* still remains in this  
 “ Post) I recommended this Person to you, and  
 “ he was not chosen before you had agreed to  
 “ it (3).

(1) Count *Zinzendorf* wanted to bring this Right of keeping the inferior Court in the Hands of Mr. *Peissel*, whose Father-in-Law had bought the Ground whereon *Herrnbaag* was built; who by this would have had his own Jurisdiction, which Count *Zinzendorf* would soon have been in Possession of, by a Cession which the former could not refuse him. He paved his Way to it when he desired to be Bailiff there, for then their Affairs would have been a Secret for a good while. If *Budingen* had agreed to send every Fortnight a Person there to decide such Matters which they wanted to be adjusted, he would have seen no more than what they thought proper to shew him, and their Transactions would have been secure to themselves.

(2) See the Sequel of this Paragraph.

(3) Mentioning a Person is presenting the same. But as Mr. *de Peissel* himself declared that he was not fit for such an Office, having never studied the Law, it plainly appears that they only wanted to make one Proprietor, and afterwards appoint him a Judge.

“ Two

“ Two Years ago I presented Mr. *Singel* our new  
 “ Vice-Ordinary, for my Son-in-law is in it still  
 “ and remains so (4), notwithstanding that he hath  
 “ been made Bishop in the room of Bishop *Poly-  
 carp* deceased, and that he therefore cannot  
 “ always do his Function ; and I recommended  
 “ the same Person several Weeks before he came  
 “ to this Living to Mr. *Brauer*. But may-be you  
 “ have forgot this last, and Mr. *Brauer* seems to  
 “ be ignorant of the former Fact.

“ I agree that our Neglects should be punished,  
 “ and therefore pray you would regulate all this  
 “ by your Orders, which afterwards shall be  
 “ punctually obey'd.

“ I will do all I can to bring these Matters  
 “ in good Order before I, according to my irre-  
 “ vocable Intention, leave my Abode in all your  
 “ Dominions, with a sincere and obedient Mind  
 “ towards you, to avoid all Disputes which have  
 “ hitherto happened against my Will unexpected,  
 “ and will be of more Consequence. (5)

“ All these Neglects in these Matters you ought  
 “ to lay upon me, and this because that I several  
 “ Years since, as the omniscient Lord knows, al-  
 “ ways thought myself to be one of your Servants,  
 “ sworn in my Office, and payed by you ; and  
 “ never conceived that your Interest could any  
 “ ways differ from my own (6).

“ Yourself thought so for some Years ; but  
 “ since a Year ago there has happened so sudden  
 “ an Alteration therein that it amazes me, and I

(4) They act as if they had a constant Minister, for Count *Zinzendorf* mentions here a Vice-Ordinary who officiates when they have changed their Ordinary, but both of them are not constant Ministers.

(5) This he would have done if the same had been made to his Liking, but no otherwise.

(6) Could he write this with a safe Conscience ?

“ cannot but think that your Measures, which you  
 “ now have taken, are not without some other  
 “ Intention.”

He made afterwards, as no Resolution was hitherto given, the following Proposals to Mr. Brauer, July 4.

“ Be so good as to order it so that there is no  
 “ more mention made about Mr. *Beuning's* Farms.  
 “ I will not have them, nor do I want them (7).  
 “ For if my Cousin says, as Christianity and  
 “ Equity requires ; *I am sorry that I granted you*  
 “ *such Privileges*, and allows a moderate Term,  
 “ take my Word for it you will see that all the  
 “ Farms that come into other People's Hands,  
 “ except *Leusdadt* ; and that I could have bought  
 “ for mere Love.

“ But if I could make *Herrnbaag* by your Directions a well regulated Place, before my Departure, and could make a better Contract by giving a fresh Loan, or in any other ways I should be of any Service (8).

“ I should nevertheless like it better that the Sovereign gave to *Haag* his own Statutes, heard what we had to say to them, and gave both Parties Leave to write *pro* and *contra* about them, and confirmed the same : than to make a Contract with them, which does not become his Subjects, and whose very Sect hath caused so many scurrilous Reflections, and likewise so many common Justices to commit Blunders : for here is the Idea of a Sovereign and the Possessor attributed to the same Person. This Method has but just now been used at *Neusaltze*, a small Town belonging to the King of *Prussia*.

(7) See Sect. 13, Note 31. and Sect. 14. Note 21.

(8) All this was rejected, for *Budingen* intended to make himself free from their first Loan.

“ You

" You knew this Prince would lose none of his  
 " Rights. So the Contract which Mr. *de Gers-*  
 " *dorf* drew up along with the King's first Mi-  
 " nister, and which his Majesty afterwards con-  
 " firmed, might be copied Word for Word. Such  
 " Statutes bring all Things into godly Order,  
 " enlarge the Limits of some Things which I  
 " think are brought into too narrow a Compass,  
 " and restrain the too great Liberty which others  
 " enjoy. The same would strictly take Care of  
 " the Sovereign's Revenues, or perhaps give him  
 " some which he had already given away (9).  
 " *Herrnbaag* would then have a Person who for the  
 " whole Community was Vassal, and this Person  
 " would have the Rights of a Nobleman and that  
 " of Presentation to the Rectorships, tho' not in  
 " the same Fashion as the Knights of the Empire  
 " enjoy the same, but as the same is enjoyed in  
 " the Electorate of *Saxony*, and the Territories of  
 " the Counts of *Reuss*, where every thing is as  
 " much restricted as possible (10). This Vassal  
 " would have certain Revenues, which he must  
 " first in general buy of *Budingen*, whose Prince  
 " would have other Revenues reserved for himself.  
 " I promise you herewith that I do not want to  
 " be this Person, and that I will always be a  
 " Stranger at *Herrnbaag*, as often as I come there,  
 " for some Weeks, with my Family. The Mo-  
 " ney I will procure to that Person which *Budin-*  
 " *gen* shall chuse out of the Brethren. He is in  
 " the mean Time common Justice. There should  
 " be a Vice-Justice, who should be one of your  
 " special Servants, and who therefore every Day  
 " could take Care of the Rights of the Sovereign.  
 " To cut it short, if you would let *Herrnbaag* be

(9) Their Statutes prove that their godly Regulation is no-  
 thing but a Cloak for their real System, Sect. 16---33;

(10) See Note 1.



“ in the Conditions under which the same hath  
 “ been built at the great Expence of many in-  
 “ nocent Persons who do not want to let this  
 “ Town stand empty, you would not bring us by  
 “ Force and Rigour to the Resolution to leave the  
 “ same, but treat us as young Disciples with  
 “ mildness.

“ Nothing is more difficult, and in the mean  
 “ time more easy, than to reign over the Spirit of  
 “ Confession of the Brethren, according to the  
 “ Measures you make use of. They are Children  
 “ of God and no obstinate People, but almost  
 “ Philosophers born, tho’ they are a little altered  
 “ through the Liberties they have enjoyed these  
 “ twenty-five Years in *Saxony*, but more especially  
 “ in *Holland* and *England* under my Brother-in-law,  
 “ and since of late in the Territories of the King  
 “ of *Prussia*. In all these Lands their Privileges  
 “ are greater than here, for they don’t present  
 “ their common Justices or Ministers in twenty-  
 “ four different Places, except here and at *St.*  
 “ *Thomas*, in the Dominions of the King of *Den-*  
 “ *mark*; in which last Place they have been per-  
 “ secuted these twelve Years. And I did not  
 “ build a House at *Neusaltze* because that by Mis-  
 “ take it had been promised in the Contract, but  
 “ because his Majesty had given me a Concession  
 “ for this Article signed by himself, which I can  
 “ prove, with both the Originals of the same (11).  
 “ In short, if I could talk with you freely for a  
 “ couple of Hours about these Affairs, and could  
 “ be sure that no secret Instructions would hin-  
 “ der you from thinking and speaking freely,  
 “ you would find me so sincere, cordial, and with-

(11) This is true, if every Thing is done to their Liking, and is a Principle of Count *Zinzendorf*, Sect. 9. But who can bear with their Constitution, which we shall share in! Sect. 16.

“ out Disguise, that you would not hesitate one  
 “ Minute about my Pretensions; nor would make  
 “ any to which I, as Syndick of the Brethren,  
 “ could not directly agree.

“ You made first a Contract with me, and yet  
 “ we cannot trust each other. You knew me by  
 “ these Transactions (12). But I am so unfortu-  
 “ nate by the pedantic Contracts the late Bishop  
 “ *Polycarpus* hath made in my Absence with *Gotha*,  
 “ *Brandenburg*, *Holland*, and likewise here the  
 “ same, (as he always followed his Leas as Bishop)  
 “ that I have had enough to do to alter them in  
 “ four Years Time. They all seemingly form a  
 “ Sovereignty in other Princes Dominions, and  
 “ yet contain nothing which would really serve  
 “ our Community (13). Did not your Master  
 “ take me for a Man whom he must prevent from  
 “ taking Possession by quick Remedies? I could  
 “ say with more Credit, that my Services are the  
 “ best in such Matters. But I shall not officiate in  
 “ these Lands as the Syndick of the Brethren in  
 “ favour to your Master, and permit the civil  
 “ Elders and the general Diaconat to do all Things  
 “ without me (14). Mr. *de Gersdorf* is well be-  
 “ loved in *Brandenburg*, *Gotha*, and *Holland*, and  
 “ is a Man of Sense and Equity, thinks almost  
 “ like me, only more considerate and slower. The  
 “ Proposal I made lately of five hundred *Gulden*  
 “ *per Annum*, did not mean the Revenue of the  
 “ Sovereign, as the Deduction is, but the salary of  
 “ Possessor of each Place (15). I am the only

(12) This is the Contract with *Herrn von Zinzendorf*.

(13) Here Count *Zinzendorf* says, that *König, Margrave* and  
 made an episcopal Church of *Herrn von Zinzendorf*, and Sect. 38. He says, that it is a church of the  
 other Dominions, but here it is a church of the *Brethren*.

(14) Nobody gives them *Orders* but *their Consistory*.

(15) Vide Note 1, 3.

“ fervation because that such a Revenue in some  
 “ Years, tho’ seldom, may amount to some hun-  
 “ dreds of Guilders, which are not to be given  
 “ away.”

To bring Mr. *Brauer* quite over to his Side, he thus concludes this Letter :

“ I am, and shall remain honest and faithful to  
 “ every body, more especially to you, let Things  
 “ go as they will. For you must not take it amiss  
 “ that I think it to be an Error in Chronology  
 “ that our Ideas we have of another should have  
 “ grown worse ; at least I deny it. In the Time  
 “ of Counsellor *Meyerboff* I did not like you  
 “ much, and the following your Person was still  
 “ more unacceptable to me, but this Year it grew  
 “ more pleasant ; and if you was not so prompt  
 “ to suspect all my kind Actions, I would tell you  
 “ that I do not let you know yet half what hath  
 “ passed, for I think it impossible that the bad  
 “ Representation you had of me should have en-  
 “ tirely vanished (16).”

Mr. *Brauer* answered ;

“ I can give you no positive Answer to your  
 “ last, till I have made the Report of the same to  
 “ my Lord after his Return from *Offenbach*, and  
 “ have tried to alter Matters to the Satisfaction  
 “ of both Parties ; for I hope not that one of  
 “ them should act rashly, and that the other  
 “ should not desire to have his Will in some  
 “ Things, Both would be the two Extremes,  
 “ which may be avoided, and the Course of the

(16) This is not so at the end of this Section. They tried several Ways to hinder their Constitution being broke, Sect. 15. Count *Zinzendorf* and his Brethren always like better to accommodate Matters by Speaking, than in Writing, and then they use Arguments from all human Inclinations ; and after they have found out those of the present Object, they infligate the same more and more.

“ Ship

“ Ship so directed through the Rocks that the  
 “ fame does not entirely founder. I, on my Part,  
 “ will do all I can to accommodate this in the  
 “ best Manner, and want therefore your Contract  
 “ with the King of *Prussia* for my Perusal. It  
 “ will avail a great deal when the Point of the  
 “ administration of Justice in your Common Court  
 “ is so directed, that the Sovereign's Conference  
 “ is under no Trouble. Further, that Matters  
 “ relating to the Revenues are so regulated that  
 “ the Treasurers cannot complain: And lastly,  
 “ if no Colleges are said to have been established,  
 “ and by the Sovereign confirmed, of whom he  
 “ knows nothing at all.”

Count *Zinzendorf* answered immediately

“ No College has here been erected, that I know  
 “ of. Of which the Sovereign has no Power. It is  
 “ inevitable that a little personal Chancery will be  
 “ low me upon my Travels. The Sovereign  
 “ can grant us every thing we desire, and leave  
 “ us, and leave the Care of the rest to the King  
 “ or Administrator of the Court, who will be  
 “ to defend our Actions, when we shall be  
 “ lege as such after the Example of the  
 “ Empire. For *Herrn* *Calvin* &c. &c. &c.  
 “ strict *Moravian* Calvinists &c. &c. &c.

(17) He continually travels to and fro, visiting  
 visiting of some Elders, follows them to one  
 one Place than he thinks proper for the  
 all Things in such Colonies. The Chancery  
 Chancery is subject to the business of the  
 then dwells, for he is very busy. He  
 styles himself a Guest of the King, and  
 Colleagues, as will be seen by the

(18) He says, both of the King and the  
 Town. Nor is his Father to be considered  
 not to be considered as a man of business  
 to take Care of the Affairs of the  
 obliged to execute the Orders of the  
 directed, else his Sovereign would have

“ body can oblige him to such Favours. It is  
 “ unjust to promise a Thing and then not to do  
 “ it (19). The Air at Court, or a heap of ma-  
 “ licious Writings of People that know nothing  
 “ at all about us, cannot authorize a Sovereign to  
 “ cause others to be at great Expences, and to let  
 “ them have the Use thereof for no longer than  
 “ one half Year (20).

“ Shew me the Favour, and come once to  
 “ *Herrnbaag* and examine the Matter, and you  
 “ will find that no Colleges have been erected.  
 “ Bailiffs of other Places may live here for some  
 “ Weeks or Months. They are at Liberty to  
 “ live where they will when their Business does  
 “ not require their Presence. The Question is  
 “ of the Exercise of a Jurisdiction which extends  
 “ further than what has been granted? This I  
 “ deny. For this is directly against my Princi-  
 “ ples. Has your Prince no other immediate  
 “ Goods that he could sell or mortgage but  
 “ *Leustadt*. I hear the same is all the Winter  
 “ long under Water (21). Tell me your Reason  
 “ of your Doubts plainly, and all you have heard  
 “ against *Herrnbaag*, upon a Sheet of Paper folded  
 “ in the middle, and I will write the real Truth  
 “ over against it, let the same be displeasing to us  
 “ or not. I assure you I know nothing of all that  
 “ I hear, nor can I believe it, for the Brethren

(19) If the Sovereign had not thought that they were such People as themselves said, he never would have received or granted them any Privileges.

(20) Nobody had forced him to build the House at *Herrnbaag*, to which he here alludes. He said he had built it with Intention to offer it to the Sovereign, Sect. 38: and another Time says, It was designed to be the Town-house; and he afterwards had it, because he had lent the most Money to-wards the Building.

(21) The Day before he would not hear of the Farms nor have them.

“ report

“ report so many Things to me, and I only meditate to extenuate the Use of the Privileges, and not to extol them (22). I am a Disciple of our Saviour, and as willing as he was, I should like to be in this World. *Aliis inserviendo consumor.*”

All this Mr. *Brauer* received to make his Report of it, partly to make the same in fact, and partly to gain Time to penetrate into the *Moravian* Affairs still more accurate. Count *Zinzendorf* during this, declared himself, *July 28, 1747.*

“ As for the Jurisdiction, it is of no use to any body else but to the Sovereign, therefore it would be a good Thing that there was a Vice-Justice constituted by him. For notwithstanding that none of our Community, who tho’ they are dispersed throughout the World, in *England, Europe, English America, Russia, Lithuania, Esbniä, Electorate of Saxony, Prussia, Silesia, and Holland,* know of no other Inspection but of the Sovereign’s Regency, and that they have no other Justice but some of their own Brethren, for the Church, or for the Brethren that are Possessors of the several Places, or their civil Elders. I shall not mind this, but I always thought it was more commodious if the Care of political Affairs were left to the Person whom the Lord had entrusted with the same. It will therefore be sufficient that this Vice-Justice is honest, and not such a Person in whom the Community can put no Trust, should he act over the same like a Tyrant. For in this Case, the Community would give him Employment but once in a Year, which would mortally chagrin him. And this is the best Method to

(22) This does not agree with what has been told, Section 11.

“ convince

“ convince the Public that there really exists  
 “ such a Thing as a Platonic or Utopian Republic (23). But as this Vice-Justice cannot have  
 “ Experience enough without he has been formerly a Member of Us, and therefore cannot  
 “ maintain the Rights of the Sovereign in an arbitrary way, so that Statutes are absolutely required to learn him to avoid the Collusions with  
 “ the common Court of Justice, and not to infringe the Rights of the Community, without  
 “ which the same can subsist no where.

“ To say much in a few Words. An honest  
 “ Man that sits in our common Court of Justice, to decide there instead of the Sovereign according to the common Law and our Statutes,  
 “ is an inestimable Preciosity for us, and one of these Things that I wanted and have begged for  
 “ these twenty-five Years. For never did any body offer to be such a Person in the Assembly  
 “ of the Community in any other Sovereign’s Territories where we were better known than  
 “ here.

“ All Things would be better ordered at *Herrnbaag* if I could have a personal verbal Conference with you about them, especially as I find  
 “ you have not taken notice about the Affairs of *Brandenburg*. He only made his Contract with  
 “ us as a Sovereign. In this Respect he has only an Influence in our Towns. *Gnadenfrey*,  
 “ *Gnadenberg*, *Gnadeck* near *Peitar*, *Kunspau*, and *Burau*, but have no *Prussian* in their common  
 “ Court of Justice. Nay, in those Cases wherein even Foreigners are our Plaintiffs, they are first  
 “ brought before the Directory of the Brethren.  
 “ This is formed of our ecclesiastical and civil

(23) He really takes away with one Hand what he gives with the other.

“ Elders

“ Elders, as you may see by the Rescript from  
 “ *Groo Glogau*, but which I shall send back again,  
 “ to make them know that I will have nothing  
 “ to do with their Affairs. They had wrote to  
 “ the neareſt Biſhop after Biſhop *Muller*’s Death,  
 “ conforming themſelves to the common way.  
 “ But *Neuſaltze* is a City, and there Things muſt  
 “ go as if we ſhould build at *Budingen*. There  
 “ we cannot repreſent principal Perſons but only  
 “ Acceſſories, and the King of *Pruſſia* hath con-  
 “ firmed the Receſs, but the ſame was made be-  
 “ fore the Magiſtrate, and only ſets forth that  
 “ the Magiſtrate ſhall not judge us, except in  
 “ certain Caſes, and then there muſt be two De-  
 “ puties of us in the Court, who alſo have their  
 “ Votes.

“ We would agree to the ſame here, if *Herrn*  
 “ *baag* was the Borough of *Budingen*.

“ But enough of this; more when I ſpeak with  
 “ you (24).”

Count *Zinzendorf*, after he had been told that  
 a Maſter of the Rolls out of the Neighbour-  
 hood, an honeſt and learned Man, ſhould be de-  
 puted for to inquire into the whole Affair, re-  
 plied, *July* 31.

“ A third Perſon is not neceſſary to a Com-  
 “ mittee. For three Points are not yet cleared up  
 “ which are of the greateſt Importance.

“ The firſt is, we heartily acknowledge the Count  
 “ of *Budingen* our Sovereign, and I myſelf could  
 “ never find, in the public Law, any Reaſons  
 “ why I ſhould think the contrary, and to ac-  
 “ quieſce in his Sentences (25).

(24) *Vide* Sect. 2. Note 3.

(25) He ſaid before he would always be as a Stranger at  
*Herrnbaag*; i. e. no Subject to the Sovereign, and therefore  
 muſt the College of the Elders, whoſe Preſident he is, be in-  
 dependant, Sect. 22. Here he hath another Notion, and by  
 his Statutes he ſtrives to gain an Independance.

Man



“ Many Faults have hitherto been committed in the Sovereign’s Protection of us (26).

“ But you cannot shew any Example of our Disobedience in any Matter belonging to the Sovereign’s Rights (27).

“ We know very well that we are no Sovereigns here, for in other Places our Community extends itself for a good many Miles, but here we must pray for every Foot of Ground, sometimes pay for the same, and then after find it to be of no Use to us, because that around the same or betwixt them is situated another spot of Ground which does not belong to us. This is something strange, before one is used to it. But we have shewn herein great patience, and have not forgot that we have built upon Desmesnes. Therefore it is also true that we are the Sovereign’s Farmers who in Christian Duty bound are obliged to take Care that he has as great a Revenue from each House, Acre or Trade, as possible. This therefore will easily be regulated between the Regency at *Budingen*, the Treasury and us.

“ The third Point is the Regulation of the Matters respecting the Liberty of Conscience and our Hearts. We are ready to tell every one of them to our Sovereign, and we wonder therefore at his entire Alienation from us, and that none of his Servants come near us. It was not formerly so (28).

(26) Because the Sovereign would not contradict their Antagonists in the News-Papers, or believe them to be strict *Lutherans*.

(27) Nobody knows the Rights they allow a Sovereign. An Example of their Disobedience see in Sect. 10.

(28) The Members of the Council at *Budingen* would often have been at *Herrnbaag*, if there had been any Hopes that by their Visits the true System could have been discovered.

“ We

“ We often have pray’d for a Committee to see if  
 “ we are really such People, and to have afterwards  
 “ an honest Testimony agreeing with the Truth.  
 “ See my printed Letter to the Count of *Budingen*,  
 “ Anno 41. And for this Reason should I have  
 “ liked to see you at the Synode, that you might  
 “ see into our Essence. We expect that you will  
 “ approve of every thing as has hitherto happened  
 “ to us after all Enquiries, for human Faults can-  
 “ not hurt the Doctrine.

“ But nothing but the Liberty of Conscience  
 “ would retain us if the Sovereign should disap-  
 “ prove our religious Rules, and we cannot lose  
 “ the least Article of the same, nor hinder our  
 “ Conscience to be scrupulous.

“ Trifles are often with us Cases whereupon de-  
 “ pends the Maintenance of our Church, and we  
 “ cannot always demonstrate what made us bring  
 “ such Things under the general Title of Liberty  
 “ of Conscience, and not to mention them  
 “ more in special. But if there should be any  
 “ Matters therein found, which the Sovereign  
 “ could not take as such, we should not insist up-  
 “ on our Right, but become Emigrants after we  
 “ had been paid for our Houses which we built  
 “ in hopes that the Contract would be kept; for  
 “ in this no Alteration can be made (29).

“ As therefore there is no real Dispute between us  
 “ and the Sovereign, every thing may yet be easily  
 “ adjusted without the Assistance of any Arbitra-  
 “ tor. If for Example, Mr. *Brauer* would take two  
 “ other Counsellors, which are the most against us,  
 “ to hear what Faults they find with us, would  
 “ set all these down and expect our Answer to  
 “ those which he should think the most essential  
 “ ones, and finally determine for both; then

(29) See Sect. 16.

“ the

“ the third and last Contract could be drawn up,  
 “ which might last as long as the Line of *Budingen*,  
 “ which God preserve.

“ The Master of the Rolls at *Birstein* is the unfittest Person to be deputed to this Committee,  
 “ for perhaps he knows nothing of our Constitution, which in such different Dominions still always is the same, but what he hath seen in the  
 “ Books of our Enemies, who (to express this accurately) write mere Nonsense, knowing really nothing of us, and who have copied each other for  
 “ these twenty Years past (30).

“ Mr. *Brauer* and I would be the best and most impartial Persons for this Purpose, if my Credit  
 “ in the Community had not suffered by the Affairs of Mr. *Beuning*. For they think now, that  
 “ I the sooner make a Community which really is subject to the Sovereign, as easy I had permitted a Contract between two Persons that were  
 “ Strangers to one another, to be directly disannulled, and had without making any Remonstrances abandoned the Privileges therein stipulated to the Community. This is the very Idea  
 “ they now have of me, and the Reproach my Wife, Children and Servants so often make me  
 “ (32). I can therefore do nothing else in this  
 “ Affair, but carefully look over your Scheme in this Case, to reduce the same to the Principles  
 “ of the Church and the Constitution of the *Moravian* Church, as far as possible, to expect hereafter the Execution of it, and content myself  
 “ with the same.

(30) This whole Letter was written to hinder the Sovereign from deputing a Committee.

(31) See the End of this Paragraph.

(32) He should have liked the Sovereign to have this Idea of him.

“ I could, according to my Conscience, do nothing  
 “ else in Mr. *Bennings*’s Affairs, but what I have  
 “ done, and must suffer that the Community hence  
 “ suspects me not without Reason. This is the  
 “ more strange to them as they well know, that I  
 “ could look indifferently at the Regulations at  
 “ *Herrnbaag*, as I just now have acquired three  
 “ new Places, whereto I can move all things which  
 “ I, under the present Circumstances, cannot leave  
 “ here, so that only about fifty Families remain  
 “ exposed to the Injustices which are to be ap-  
 “ prehended. And even these will move them-  
 “ selves, tho’ not without great worldly Loss.  
 “ The best therefore is, that you draw up a Writ-  
 “ ing, just, noble, honest, and the most advanta-  
 “ geous Scheme for your Master, which, after it  
 “ hath been illustrated, and the Community made  
 “ acceptable by me, (33) may be put in Execu-  
 “ tion before the Assembly of the whole Town,  
 “ with universal Applause. For all Deeds of  
 “ *Herrnbaag* won’t be worth a Half-penny in two  
 “ Months Time, if the Credit is not restored on  
 “ both Sides, and then will nobody be found to  
 “ whom the Resolutions could be applicable.

“ The empty Town *Pilgerath*, to the abandon-  
 “ ed Houses of which Pastor *Hamel* hath the Keys  
 “ for these six Years past, is in the Dominion  
 “ of a great King. But he could not make it  
 “ to alter the third Time the Contract with him,  
 “ but we all left the Place, and there was no more  
 “ difference between the late King and me for the  
 “ buying of the Houses and Lands, than for the  
 “ Sterl. This Sum I would not lose, and as the *Mag-*  
 “ *istrates* at *Oldenslow* made for many Centuries  
 “ about the same, Things remain’d as they were,  
 “ i. e. that they are still to be sold.

(33) This is to secure their fundamental Rights, & that is  
 not interrupted they soon agree in other Matters

“ Yes

“ You shall be always welcome at my House,  
 “ but this yourself can see, that I can do nothing  
 “ more in this Affair, for the Community is ac-  
 “ tually resolved to admit no Alteration without  
 “ it is by Force. I often heard them say already :  
 “ If only *Papa* (so they please to call me) gives  
 “ not again every thing away as he uses to do.  
 “ I hope you won’t take my Sincerity amiss.  
 “ Every thing will, with our Saviour’s help, do  
 “ well, if the Affair is transacted with Sincerity and  
 “ when *Budingen* loses the terrible Idea of an en-  
 “ tirely alter’d Form of Regency. My Time here  
 “ is no longer than one Month more.

Count *Zinzendorf* sent after this another little Billet to the following purport.

“ I write you this little Billet as one Christian to  
 “ another. You must know best if these Matters,  
 “ of whom we have treated together, have an In-  
 “ tention to a Persecution out of a personal hatred,  
 “ as the same was founded upon Equity.

“ I won’t mention here any thing at all of my  
 “ Printing-Office, for there is a personal hatred  
 “ in that Affair. I shall not mention my own Per-  
 “ son, which since two Years, is hated, for what  
 “ Reason I don’t know, for all that, I formerly  
 “ was a dear Cousin, but I’ll regulate my Abode  
 “ so that my Spouse shall not come back, and my-  
 “ self will be absent for some Years. I have, thank  
 “ God, Houses and Lands enough where I can  
 “ live as Sovereign and have Communities about  
 “ me.

“ I only shall speak of *Herrnbaag*. If you can  
 “ assure me that you don’t think at *Budingen* as  
 “ some of my Antagonists, but impartial, and all  
 “ Grievances about *Herrnbaag* will be redressed in  
 “ one Hour’s Time. Depute only a Committee,  
 “ whilst I, or any other general Advocate of the  
 “ Church are here present; for else you will get  
 “ nothing

“ nothing but false Intelligence. Let the same  
 “ consist of you and the Inspector of the reformed  
 “ Church at *Buzingen*, Ecclesiastical and Civil;  
 “ and all Archives at *Herrnberg*, the Principles  
 “ and Forms of Proceeding in our Common-Court  
 “ of Justice, all Deaneries, Maxims, Persons, and  
 “ even their Hearts, will be open to you. I am  
 “ sure you and the other Members of this Committee  
 “ will say an hour after: *Here is nothing but the*  
 “ *Temple of our Lord* (which hitherto all Committees  
 “ have confess’d) or you will at least proceed with  
 “ the Deputy of the Committee of Gen. *I never*  
 “ *took the Devil to be such a Liar as I find him.* But  
 “ I like you too well then to have you to be of  
 “ this Committee, if it is out of a particular hatred,  
 “ for then may come who will. He will be badly  
 “ of, let him be what he will (34).”

Mr. Brauer answered the 5th of *August*.

“ Reasonable Principles which are built upon a  
 “ sound Politic must be made use of, else there are  
 “ no hopes to come to any End. Not that there  
 “ was a personal hatred against an innocent Com-  
 “ munity, but because Matters must be so ordered,  
 “ that the Sovereign does his Duty, which is the  
 “ Object of all his Actions; that he has nothing  
 “ that could trouble his Conscience, and to have  
 “ nothing done wherefore Posterity could reproach  
 “ him. If it is possible to obtain these Ends in an  
 “ amicable way, my Sovereign and I shall not be  
 “ against it. But on the contrary, it does not  
 “ depend on me if I or any other Person shall be  
 “ deputed to this Committee. But if the same,  
 “ against my Hopes, shall be resolved upon, the Re-  
 “ cords will be laid before foreign Lawyers, whose  
 “ Decision the Sovereign will expect, as com-  
 “ monly is done when a Sovereign has any Disputes  
 “ with his Subjects.”

(34) This Letter is full of Contradictions to his former, so  
 that he puzzles People who deal with him.

Count *Zinzendorf* now began to provide that the *Herrnbut* System should not suffer, in case another Court of Justice should be appointed, and that the same might be regulated according to their liking. He therefore drew up some Statutes which he presented to Mr. *Brauer* by Mr. *Siegel*, a Gentleman that heretofore had been Counsellor of the Regency in foreign Service. Mr. *Brauer* over-looked them, and told Mr. *Siegel* his Opinion of them. But he took them back to Count *Zinzendorf*, who, without doubt, only wanted to know if this Affair would be rightly penetrated, or what would be judged about the same. Mr. *Siegel* therefore made his Report to Count *Zinzendorf* who thought to obviate the Objections which Mr. *Brauer* had made by the first looking over them, by some Alterations in these Statutes. He therefore wanted Mr. *Brauer* to come and see him; and wrote to this Gentleman,

“ I believe you always found me to be an honest Man. I made the Scheme for the Statutes quite against the Will of my Brethren and Sisters. These think my Care to be superfluous, and themselves secured enough by the Contract, and prognosticate of me, that I would make Proposals of Things nobody had thought of, and that I would give more Room to the Pretensions of *Budingen*, than I had given to those of the greatest Monarchs for these twenty-five Years, for all that I had found so mighty Assistance from the Lord (35).

“ The Brethren have nothing to object against a Committee at *Birstein*, and hope to have the Liberty to speak for themselves, and that their Case will be found just (36). “ But

(35) He paints here the Portrait he wishes might be thought to be like him.

(36) How does this agree with what he said before? Did he not there threaten, that he that should come would be badly used, to deter the Sovereign from deputing a Committee?

“ But I have Reason for what I do. Your  
 “ two Complaints about the Suspicion you main-  
 “ tain, as if *Herrnbaag* could give more to the So-  
 “ vereign and that the loſs of our Neighbours and  
 “ Tradeſmen could be prevented by a nearer In-  
 “ ſpection into the whole, are certainly two Points  
 “ of ſuch Importance, that make me heartily wiſh  
 “ that our Community would have henceforth  
 “ nothing to do with the Adminiſtration of  
 “ Juſtice. For then we ſhall be a true Commu-  
 “ nity of Jeſus which meddles with no other  
 “ Affairs, and he that can't be ruled by good Ad-  
 “ vice muſt be ruled by the Law. This is no  
 “ bad thing, and brings an unavoidable Profit to  
 “ the Community (37).

“ We praiſe ourſelves in Chriſt about our Be-  
 “ haviour, when it is neceſſary. And even a  
 “ Prince, not to ſpeak of a Director of the Court  
 “ of Juſtice, if he ſhould live at *Herrnbaag*, could  
 “ not hinder himſelf from being under the oeco-  
 “ nomy of the Lord (38).

“ In regard to the Revenues, I could be more  
 “ pleaſed that *Herrnbaag* gave 2000 inſtead of  
 “ 200 Guilders yearly towards the ſame. But  
 “ Experience will ſhew that this Town can pay  
 “ no more than what it does at preſent, if  
 “ not Count *Zinzendorf* pays 200 Guilders by  
 “ himſelf for his own Fancy. But what can ſhew  
 “ this better than ocular Inſpection. At preſent  
 “ there are but 100 People there that muſt pay  
 “ Taxes, for the unmarried People, which make  
 “ a ſhew in occupying large Houſes, and live at  
 “ my or their own Expence, ſpend a good deal,  
 “ but gain hardly their own living.

(37) This is true as long as the Community hath their own  
 common Judicature by which their Intereſt is maintained

(38) Their Appearance had ſomething like the economy  
 of the Lord, but Trees are judged by their Fruit.



“ I have altered the Statutes according to the  
 “ Animadversions you made about them, as Mr.  
 “ *Siegel* could remember them. Would you not  
 “ be so kind to look them over along with me? (39)

But Mr. *Brauer*’s other Occupations hindred him  
 from going thither, and send the Statutes back to  
 Count *Zinzendorf* who asked for the same, and had  
 therefore wrote to Mr. *Brauer* the 12th of *Aug*.

“ I only pray you would tell me which Day  
 “ next Week you will spend with me, to adjust,  
 “ perhaps, at once those Matters, about which we  
 “ have spoke and written to one another for this  
 “ half Year, to the Satisfaction of both Parties,  
 “ that I may regulate my Affairs accordingly.

The same Day that Mr. *Brauer* had sent word  
 to Count *Zinzendorf* what Day he would come and  
 see him, he wrote thus to Mr. *Brauer*.

“ I absolutely insift upon having a true Idea of  
 “ one another.

“ *First*, My Brethren obstinately persist in what  
 “ has been granted them, but this they say in  
 “ plain Words, and there is no fear that they  
 “ should cheat any body, for this is against their  
 “ Nature (40).

“ *Secondly*, One would think that I was more to  
 “ be suspected of Treachery than they, as I have  
 “ seen so much of the World. But the Grace of  
 “ God has so ordered my Heart that the same al-  
 “ ways is at my Tongue’s End, like a Fool’s,  
 “ which sometimes makes me to be the loser,  
 “ sometimes the gainer by it (41). My Behaviour is  
 “ like that of a strict Mennonist, I never ask more  
 “ than what I take, and he that bids me less, loses

(39) See Section 16.

(40) An impartial Reader will find that this was only written  
 to make People believe it to be true in Fact.

(41) This we believe, for it requires much Time to know  
 him well.

“ by it. For I always make my Proposals more  
 “ advantageous to the Party I have to deal with,  
 “ than they themselves intended to have them. I am  
 “ sure that there is many Restrictions in the Sta-  
 “ tutes, which *Budingon* would not have made.  
 “ But I foresee more things by the Examination  
 “ of my own Person, than you can by godly Love.  
 “ I like Restrictions in civil Matters as much as  
 “ I hate them in religious Affairs, and this Prin-  
 “ ciple hath helped me now these 25 Years (42).”

The Statutes that Count *Zinzendorf* had drawn up, had now been considered upon: The same were found to be such that it would have been impossible to admit them as Laws for this Community, without giving thereby more Solidity to their Constitution, or to make their Principles Laws for them. Both this could not be resolved on, for this would have caused a new Evil, and would have hindered that difficult Work to look into their Secret. A Regulation for *Herrnbaag* was therefore drawn up according to the Opinion of the Council which is mentioned in the beginning of this Paragraph. The same was given to Mr. *Brauer*, to deliver to Count *Zinzendorf*, and to tell him, that his Statutes never would be accepted, and to hear the Objections he should make against this Regulation. The Conference was holden, *August* 15. and Mr. *Brauer* gave the following Report of it.

“ After I had declared that I had brought his  
 “ Statutes back with me, Count *Zinzendorf* asked  
 “ me directly, if the same had been accepted and  
 “ confirmed? I told him that my Sovereign did  
 “ not understand them, nor would for many Rea-  
 “ sons accept them, but that I was ready to shew  
 “ him those Statutes which had been drawn up by

(42) This is a Sentence upon the Statutes, Section 10:  
 The Reader will afterwards judge if this is a just one or not.

“ his Orders. The Intention of the same was no-  
 “ thing else but a Regulation of their common  
 “ Court of Judicature, according to the Laws of  
 “ the Empire, whereupon my Sovereign the more  
 “ insisted, as he wanted to see the bottom of this  
 “ Affair, and to make himself secure from all Re-  
 “ proaches. Count *Zinzendorf* directly said in great  
 “ Anger, this could not be done, it was a Perse-  
 “ cution, he long ago could not think what to  
 “ make of me, but that he now saw it. The Con-  
 “ tract mentioned that nobody should be intruded  
 “ into their Community, now the same should be  
 “ disannulled. So many innocent Persons had built,  
 “ their Goods should be seized, and a way made  
 “ to their total Ruin. Every Body that was only  
 “ worth 1000 Rixdollars should soon leave the  
 “ Place. *Budingen* had formerly acted kindly, now  
 “ he began to treat them rough; this was not just  
 “ and honest, and used many such like Expres-  
 “ sions. I did not interrupt him in this, but de-  
 “ clared that I was not to hear such Reproaches.  
 “ That my Sovereign and his Servants had suffi-  
 “ cient Reason for all what they did in this Affair,  
 “ and none to negotiate with Count *Zinzendorf*  
 “ about it, and he could do what he pleased. My  
 “ Sovereign would take such Measures as God,  
 “ Law, his Duty as supreme Judge in his Territo-  
 “ ries, and his Conscience ordered him. Nobody  
 “ had hitherto mention'd any thing about disannul-  
 “ ling the Contract, this they supposed without  
 “ knowing the Regulation that was to take Place.  
 Count *Zinzendorf* replied: “ The Intention was  
 “ to persecute them, and to place a Person here  
 “ that should plague them. This would be the  
 “ Ruin of the Church. They never had met with  
 “ such an Accident these 25 Years, and had been  
 “ here secured against the same. Many Members  
 “ of the Aulic and Empire's Chamber had  
 “ nothing

“ nothing to fear here, no Fiscal would or could  
“ attack them.

I replied: “ I had heard quite a contrary Opinion of some Members of the Chamber at *Wetzlar*. But the Truth and not the Judgment of others, that perhaps were not rightly informed, could here decide, and that the former never feared to appear naked or to be enquired into. I had here the Scheme with me but that he would not hear, and for all that would judge in a great Passion. That the Sovereign was not afraid to make an Edict of it, and then they might send it along with the Contract to all Universities to have their Opinion of the same.

“ He answered: It was known that all Universities did hate him. Such Persecutions should have been talked of some Years ago, and he and a great many others would have built no Houses here.

“ I told him, that if they would not chuse the Universities they could apply to the Courts of Judicature of the Empire.

“ He said, These even favoured the Sovereigns. I replied. “ They administered Justice, and this would be done to them equally by my Sovereign, who had no Occasion to negotiate with him as with the *Syndick* of the Community, but would henceforth consider *Herrnbaag* as a Sovereignty of it. Their Liberty of Conscience they should enjoy as far as it is compatible with Christianity and Reason, and this was the first Article in the Statutes made at *Budingen*, and therefore no Persecution was threatned.

“ He answered, It was the greatest Persecution to force them to accept of a Bailiff. The whole was my Doings. Counsellor *Nitchsman* had told him beforehand, that I had a Spirit of Persecution,

“ and would rout every thing if I should have any  
 “ Thing to do in the Regency. The Saviour  
 “ would punish me for it. God would find me,  
 “ I should suffer for it, and so would others which  
 “ had occasioned it. They would find no Rest  
 “ any where, and many such like Words.

“ I let his Passion speak out, and replied after-  
 “ wards. I had not deserved such Expressions,  
 “ and were not used to them. That I knew well  
 “ enough, that I must answer for my Actions to  
 “ the Lord, who would punish or reward me : But  
 “ that I certainly put more trust in him than I be-  
 “ lieve they did, notwithstanding that I did not  
 “ judge by external Godliness but by being con-  
 “ vinced. That the Lord could look into secret  
 “ Places, and would judge according to Truth,  
 “ and not to godly Appearance. I had now an  
 “ Idea of them, and believed at once all that had  
 “ been written of them, of which I had always  
 “ had some Doubts. I took my Hat and was going  
 “ away. Count *Zinzendorf* directly began to soften  
 “ his Expressions, and spoke with so mild a De-  
 “ portment, that I could not but admire his sud-  
 “ den Alteration. He told me very much of the  
 “ Concord of their Communities, of the admira-  
 “ ble Connexion, the Love of Peace, Regularity  
 “ and use of the same. This he did to shew how  
 “ superfluous a Judge or Recorder would be  
 “ amongst them, and alledged many Cases to  
 “ prove that it would destroy *Herrnbaag*, which  
 “ would be of disadvantage to the Sovereign. I  
 “ answered, They would not draw such bad Con-  
 “ sequences from this if they did not suppose  
 “ that this Judge would be an unjust Man, and  
 “ it would be to the Detriment of my Sovereign  
 “ to chuse such a Person. But in case that  
 “ they would complain against this Judge they  
 “ might

“ might bring their Complaints before the Regency or the Sovereign.

“ He replied, They should for all this be exposed to many Chicaneries, and Ruin. And this Man would give them Laws which would destroy their Rules. But they would agree to it if I would be the Person. They would build a House for me and make me a Present of it.

“ I told him: They knew this to be impracticable.

“ He said, Then should I only come once every Fortnight, or in four or six Weeks, to take a Review of all Matters, or they would send all Wills, Contracts and Deeds to *Budingem* to be there confirmed.

“ I replied: This would not be sufficient.

“ He answered, Then the Bailiff should live in a neighbouring Village: They would build there a House for him.

“ I told him, this would not do neither, for he was to have the Inspection over them, and to observe the Revenues.

“ He answered, These should be enquired into, and afterwards let in Farms. They would always pay 200 Guilders more than they really could amount to.

“ He asked me after a long Discourse, if my Lord could not be persuaded to put no Judge at the head of them?

“ I told him, I believe not, but that I was not positive, and that I could do no more than to make the Report of it.”

## S E C T. XV.

It is necessary here to add several Things which have been done by Count *Zinzendorf*, that our Readers may the better see the Cause of his Actions,

tions, and learn this Nobleman's way of Dealing. Counsellor *Brauer* did not much like him at first, and afterwards, in the Year 1747, when he was to adjust the Differences between the House of *Meerholtz* and Mr. *Beuning* at *Marienborn*, and came then for the first Time to *Herrnbaag*; Count *Zinzendorf* shew'd him there all their Institutions, and at last took him into a Watch-maker's Shop, and asked the Master if he had not a Watch ready made? who answered, that he had sold the very last to a Brother that was the Count's Servant, and along with him. He bid the latter let him see the Watch. Count *Zinzendorf* look'd at it, admired the fine Workmanship, and offer'd it to Mr. *Brauer* for good Remembrance sake, who absolutely refused to accept it. They afterwards passed through another Room, where they found some fine Tapstry brought over from *England*, and which was only called Paper-Hangings. Of this Count *Zinzendorf* would make a Present to Mr. *Brauer*, who also refused it. They entered the Closet by themselves, and Count *Zinzendorf* asked him why he refused his Presents, adding, that he used to do so out of sincere Friendship? Mr. *Brauer* told him, that he thought himself unworthy of them, and answered the Count, who would know his real Reason, that it would cause Reproaches to him if he accepted of his Offers, whilst he was transacting for his Master, and that he would make such to himself which would be of more force than Presents of more Value. The Count replied, this was a very trifling thing for him, and that he perhaps had made Presents of fourscore Watches. He afterwards tried to persuade Mr. *Brauer* in a more subtle way, for he wrote to him thus,

“ Would it not do, dearest Counsellor, that you  
 “ should be our common Counsellor in all Matters  
 “ that have no immediate Connexion with *Budin-*

“ *gen*

“ *gen* (1), with that Condition, that in all Matters  
 “ you would only act according to Equity and  
 “ the Laws of the Country, and not at all accord-  
 “ ing to the Favours we could exact of you in re-  
 “ gard to your Duty. I thereby should gain that  
 “ important Privilege to be able to follow my  
 “ Business, having left all worldly things in other  
 “ Mens Hands.”

The Count's Intention hereby was certainly not this last. He seems not to be born to be a Sovereign, nor would he be troubled with so many worldly Affairs if it was not his Fault; and even these he could leave to others, as he hath many learned Men and Noblemen of great Experience amongst his People. The real Point he aim'd at, was, that Mr. *Brauer* should become his Pensioner, and therefore take his Part. But Count *Zinzendorf* did not succeed. He possibly thought that he had done wrong in this Case, therefore had another Invention still more subtle. The Dowager Countess of *Reuss Ebersdorf*, Count *Zinzendorf*'s Sister-in-Law, was prevail'd upon to write to the Sovereign. This Letter the Count had written himself at a Time when Mr. *Brauer* was sent abroad to transact Business, wherefore he flattered himself to obtain the Sovereign's Consent. The Letter is this.

“ Your Grace often has told me how much  
 “ you liked my late Husband. If you are pleas'd  
 “ to bestow the same Favour upon his Dowager,  
 “ and really assist her, as she is become Tutorels to  
 “ ten Infants, you will let me have Mr. *Brauer* for  
 “ my Counsellor, for he is I hear one of the best

(1) History had shewn Count *Zinzendorf* that several Princes have been great Losers after they had suffer'd their Counsellors to accept Sallaries of their Sovereigns. His aim had been frustrated by the homage done the 26th of *June*, therefore he writes thus the 6th of *July*, to repair what was damaged thereby.

“ Lawyers.



“ Lawyers. He shall help me to regulate my  
 “ Dowry. In this I agree with my Son. I’ll tell  
 “ him my Intention about the other Tutors, and  
 “ the Education of my Children. He shall  
 “ assist me in it, and bring all Things requisite  
 “ thereto at *Wetzlar* in order, but shall not be  
 “ obliged to travel any further. Afterwards he  
 “ will have leisure enough, for I shall be tractable,  
 “ and won’t go to Law. I don’t think but that  
 “ you will shew me this Favour, as it cannot  
 “ be of any Prejudice to you. I pray there-  
 “ fore that your Grace would be pleased to per-  
 “ mit this Gentleman to be my Counsellor at  
 “ the next Conference to be holden here between  
 “ me and my Sons, about the Beginning of my  
 “ Tutorship, on any Day his other Affairs will  
 “ permit him to be absent, and this even before  
 “ you have taken your Resolution about this Pro-  
 “ posal. His Council will serve me in certain  
 “ Respects as Rules, for I like to transact these  
 “ things with Security.

All this tended only to bring Mr. *Brauer* by de-  
 grees to their Party. Count *Zinzendorf* wrote there-  
 fore to him.

“ It chagrined me very much, that you would  
 “ not accept of the Proposals of my Sister-in-Law.  
 “ You would not have lost two Days in the whole  
 “ Year. For my Sister-in-Law has People enough  
 “ in her Service. She only wants a Lawyer to  
 “ take good Care, *i. e.* to regulate the Formalities,  
 “ which sometimes are of Consequence.”

It is notorious that this could not be the real  
 Intention of the Count, for in *Saxony* all the Forma-  
 lities of the Law are more accurately observed (2).

(2) Here and in other Places appears how often and by  
 what different means they strive to get this Gentleman over to  
 their Side. These artful methods would be excusable in a Po-  
 litician that is negotiating, but are not so in a Person that wants  
 to reform the Church.

Count

Count Zinzendorf finding now that he in vain had allured Mr. Brauer, began directly to grow angry, and shew his Passion, as we have told in the foregoing Paragraph.

# S E C T. XVI.

The Statutes which Count Zinzendorf wanted so sadly to be confirmed by the Sovereign are as follows, viz.

*The fundamental Principle of this Colony is, and remains, to acknowledge no other Superior over our Consciences than him that has created and redeemed us : and for security's sake, no Inhabitant is to be corrected by the Church-Discipline, who does not acknowledge the same to be a Correction beneficial to him.*

This Proposition has the look of Innocence, for the Civil Power does not extend itself to Articles of Conscience, as long as they are to be decided by nothing but undoubted Verities. But when the Liberty of Conscience comprehends Matters which have no Limits by Reason nor Revelation, or when it is to be left to the arbitrary Actions of the Subjects, which not only regard the holy Truth, but also several worldly Transactions, which the *Moravians* brings under this Title, this very Principle of theirs becomes wicked, and noxious to the Sovereigns. All human Actions are good or bad, and in this very Regard all belong to the Conscience. The *Moravians* by not acknowledging any worldly Superior over this last, reject all Sovereignty over them (See the Proof of this below). It is easy to bring Things under the Title of Liberty of Conscience, but it ought to be determin'd what Cases, by Right, belong to the same ; but this Count Zinzendorf cannot permit to be done. This made him write the alledged Words, Sect. 14. Note 29. He confessed there that he could or would not specify these

these Causes nor admit others to do so. He excepts there against remonstrating, arguing or disputing about it. But the Public is brought into greater Danger by the Protection which the Errors in Religion, so often brought forth by the *Unitas Fratrum*, would acquire by this. It is but natural that the common People should strive to get loose from any worldly Jurisdiction, if their Head and Bishop, Count *Zinzendorf* himself, in his Homilies of the Passion of our Lord, p. 130, wants to prove that nobody is obliged to pay any Taxes. The Reader won't take us to be rigid in our Judgment if he considers the following Words which Count *Zinzendorf* wrote to Mr. *Brauer*, the 17th of February 1747, when it was intended to make some Alterations about *Herrnbaag*. He then said,

“ As to *Herrnbaag* it is a hard matter : for the  
 “ surprising Munificence which other Monarchs  
 “ bestow upon the *Moravian* Brethren, which by  
 “ *Prussia*, and but lately by *England* has been done,  
 “ notwithstanding the present Differences between  
 “ them and the Court of *Denmark*, which last must  
 “ be adjusted by the Arguments that Kings put in Prac-  
 “ tice.”

Is it not plain that he meant to obtain by Force what sound Reason would not allow him ?

The second Article, in the first Paragraph of these Statutes, is this : *That the Church-Discipline should correct none but what acknowledged the same.*

But what is Count *Zinzendorf*'s Church-Discipline else, but to keep the People in a blind Obedience unto him, and to refuse the Authority of any other Sovereign ? They certainly enjoyed at *Herrnbaag* an absolute Liberty of Conscience, but were by the Count kept under so oppressive a one, as even cannot be greater among the *Roman Catholics*. The Elders, who certainly had more Wit than the rest, were exempt from the most rigid Laws, to keep

keep them always in the same Interest. Where is the Liberty of Conscience, when the People are obliged to observe so many Holy-days of the Elders, unmarried Sisters, Brethren and Widows, which the holy Scriptures never ordain'd? Nay, where can you find even a civil Liberty, when sick People are hindred to apply to the Physician they like best, or when unmarried, or married People, Widowers and Widows, are obliged to distinguish their Condition by their Drefs? or when a Marriage, before duly contracted, is declared to be void, unless that the carnal Cohabitations has been performed before the Elders? which can be proved to be their Methods by authentic and judicial Records. It is enough to observe about this their Church-Discipline, that *Herrnbaag* was a Town of this County for eight Years, and the Sovereign never called upon. It cannot excuse them that *they would not correct any Body by their Church-Discipline, who should not allow the same to be beneficial to his or her Soul*. For the secular Jurisdiction was really deprived of its Power when *Johann Nitschman*, before many of the *Herrnbuters*, absolved one *Mrs. Simgens* for Adultery which had been committed in another Place. Who can praise such a Discipline of the Church?

#### S E C T. XVII.

The Tenor of the second Paragraph of the Count's Statutes is,

“ For, as nobody has a right to an Infringement upon the Liberty of Conscience of his  
 “ Wife or Children, which he himself should abhor to be served with, the Exemption of this  
 “ Individual, cannot be of any Prejudice to these  
 “ Persons that wanted to be of the Community.

Count *Zinzendorf's* stile is somewhat Mystical, therefore we shall explain what he meant by this.

It

It was to say, that no Parents or married People could demand their Children, Husbands or Wives that should be amongst them. Here you find a Proof of the Danger we have spoke about the first Paragraph of these Statutes. (See the foregoing Paragraph) They counted it an Infringement upon their Consciences for a Husband to redemand of them his Wife, Parents their Children, which altho' is consistent with the Laws of Nature and those established by civil Authority. But the *Moravian* Brethren pass over them all, and eludes her with the Sovereign's Legislature. They make a Divorce without his Consent as soon as either Party begins to think another way than they do. Count *Zinzendorf* added Modification to the third Paragraph of his Statutes, saying,

*Therefore nobody can retract the Deeds at his own asking, that were drawn up by his own Consent with the Community, about the Reception of his Children, without the Cause has been examined into, and the Conditions of the Parties concerned thoroughly considered.*

Count *Zinzendorf* in the first Paragraph had established that Parents could not force their Children, or Husbands their Wives, to relinquish the Community; because this was a thing belonging only to Liberty of Conscience, which no Sovereign in this World could be a judge of. He said, in a Letter of the 4th of July, 1747,

*Many have fell down before the Queen of Poland about their Children, but it had no Effect.*

Now what more could this inconsiderable Puissance expect. In *August* the same Year he wrote :

“ I know very well what Power Parents have :  
 “ Cardinal *Mazarine* told the King when he was  
 “ about marrying *Madam Cambalet*. There is no  
 “ Power that can hinder me to dispose of my Family  
 “ just as I like. (*Il n'y a point de Puissance capable d'*  
*empêcher que je ne dispose de ma famille à mon goût.*)

“ This

“ This is the Reason that Parents must renounce  
 “ the Power they have over their Children, be-  
 “ fore we accept them, or they may keep them  
 “ themselves. An unruly Boy is bad enough for  
 “ himself, but let him be bad with his impure  
 “ Spirit. There is no Occasion that he should de-  
 “ part and bring seven more back with him worse  
 “ than himself. We are not to serve every ones  
 “ Whim. *Nous ne sommes pas Ministres du Caprice d’un*  
 “ *chacun.*) We take Children of several sorts of  
 “ People out of Charity, Pity, and then we tell  
 “ them boldly, when they force us with Tears in  
 “ their Eyes to accept them, and often (as has  
 “ happen’d this Year five or six Times) wait ten  
 “ Weeks for our Resolution, and would subscribe  
 “ the reverse with their own Blood if we should re-  
 “ quire it. Parents are at this time a Day in  
 “ great Trouble about their Children, and no-  
 “ body re-demands them of us without being there-  
 “ to instigated by some Villains. Parents would  
 “ soon have their Children again, if all were like  
 “ *Schuckards*. But the Miracles of Grace which  
 “ the Lord so often operates in them, and the supe-  
 “ rior Right grounded in Scripture, a godly one  
 “ has over a bad Partner in a married State, who  
 “ delivers his Child to the Lord by their Birth,  
 “ must be honoured. And we always are so  
 “ happy as to find some worldly Circumstances by  
 “ the means of which we can give Reasons to all  
 “ judicial Courts about our detaining them. If  
 “ we were judg’d with a little more Charity, you  
 “ would see that we do not mind it much to have  
 “ a Child with us, and our Honesty, Fidelity and  
 “ Generosity towards every Person, in our Custody,  
 “ would bring us to the best of Characters.”

So the impure Spirit leaves a Child that  
 becomes a *Moravian*, and seven others come  
 which are worse, if they leave this Community,

and nobody redemands them without giving them over to the Devil, or being instigated by some Villains. All this, tho' entirely false, was only put in to quench the Inquisition which the Regency of *Budingen* would have made upon any such Occasion. For then it was not thought that Salvation was to be found only amongst the *Moravians*. They maintain this most pernicious Principle, that a Child shews no Disobedience to his Parents, or even to God, when it is or will be amongst them. Count *Zinzendorf* demanded Mr. *Schuckard's* Daughter *Magdalen*, and required his Letter should be written before her and her Mother; where he said,

“ I'll send you a Copy of this my Letter in a few Weeks if I should hear that he (Mr. *Schuckard*) has not told you the real meaning of it. For *Magdalen* is old enough (she was then 16 Years old) to know what is good for her, and won't trespass against the fourth Commandment of the Lord, by being obedient to her Father which created her.”

Scripture nor Reason learns us these Principles. The *Moravians* don't like to part with the Children. The Parents of many of them are rich People, some of them possess already their Fortune, some are in Expectation of their Portion, which sometimes is already in the Community's Cash, or is very near to have it. No Tutors are there but the Community itself. Whence shall this Money be redemanded? From this general Diaconat. But these Proprietors are dispersed all over the World, and hence the Difficulty of regaining their Stock is evident.

## S E C T. XVIII.

The fourth, fifth and sixth Sections of his Statutes are :

*SECT. 4. Our ecclesiastical Constitution is founded in the Holy Scriptures, and acknowledges the Confession of Augsbург, to be a full, just and plain Explanation of the Principles of Lutherism, and agrees to the same without any Exception. In regard to the way of Preaching, the same agrees with the Decision of the Synod of Berne, Anno 1533, which agrees with the former.*

*SECT. 5. And whereas it is sufficient in the Roman Empire, to conform with the Augsbург-Confession; other Confessions of Faith that agree with the same as the Bohemian, shall not be rejected, but for all that not considered as rules for the Faith or Actions, nor shall we be forced to do according to them.*

*SECT. 6. For all that, we admit the Augsbург Confession for the Rule of our Faith, we will not exclude any Body from our Community, let him follow any other Religion whatsoever, for all these that are of such as are tolerated in the Roman Empire shall have the free exercise of Worship, and all the rest depends on the Sovereign's Permission.*

All these Articles were drawn up that they, after the same should have been confirmed, could shew the World a new Testimonial or Certificate. For Count Zinzendorf gave himself a great deal of pains, though in vain, to obtain a Certificate that they had lived in this County as *Lutherans*, in the beginning of the Year 1748.

We shall pass over the Reflections made upon this Occasion by the Regency of *Budingen*, leaving it to our Readers whether this shews not our Impartiality, so that they may form a Judgment of the Proceedings of this Society. We only add, that



when they first came to this County, they came under the Title of *Moravian* Brethren, after this they pretended to be strict *Lutherans*, and in the mean time would tolerate amongst them any Person of any Persuasion whatsoever. Count *Zinzendorf* reckoned it a Sin when the Sovereign, in his Edict, which we shall mention hereafter, told them that they, neither in Doctrine, nor in Behaviour, were such as they stiled themselves. This first-mention'd Count, wrote to Counsellor *Reich*, the 21st of *October*, 1750.

“ The second Sin of our Antagonists is, that they  
 “ call the People at *Herrnbaag*, *Herrnbuters*. What  
 “ Offence hath this Place given which is an Evan-  
 “ gelical Lutheran one, that a Community should  
 “ be called by its name, which really consists of  
 “ Calvinists, Mennonists, and others from Luther-  
 “ anism. The Sovereign of *Herrnbaag* hath re-  
 “ ceiv'd them, and made an Episcopal Church of  
 “ them, without the Knowledge of the Patron,  
 “ real Spouse, and Warden, who notwithstanding  
 “ had been ordained and constituted as such.

## S E C T. XIX.

The 7th Sect. of the Statutes propos'd, is this.

*Nobody will be banished this Place because his Persuasion is not ours, or that he would (for to say so) abandon the same. But the main Reason for sending a Family or a single Person away, shall be the Inconsistence of the Security for his Person and Behaviour stipulated in the Contract with the Sovereign. The Reverse therefore which has been in Use these twelve Years is hereby confirmed.*

The *Moravians* wanted the Liberty to receive People at their own Option. So by these Expressions they would send away People, tho' the most honest and faithful Subjects, if the same should

not

not do as they liked. As for the Reverse Count *Zinzendorf* makes mention of here, there is no such thing to be found in the Archives of *Budingén*.

S E C T. XX.

The 8th Sect. is thus canvassed.

*The Community of Herrnhag acknowledges the Sovereign of Budingen to be their Father, and they his Children. And whereas, nothing can hinder us to pay Obedience and Service to our Sovereign, in Cases which don't touch our intrinsical and religious Constitution, or that we permit the same to be put in Execution, whereof we are exempt by the Privileges granted to us, for all that it serves for Salvation to live to the comfort of Parents and Sovereigns; so not one act shall, even if oftentimes committed or any Prescription be of value, if any such most humble Deference is not observ'd. This Paragraph is to have the force of an eternal Obligation: That the Simplicity and Fidelity may be encouraged, nor be blamed or troubled by making bad use of the same.*

This Paragraph plainly shews how Count *Zinzendorf* intended to become a Superior and Sovereign at *Herrnhag*; this should serve for a perpetual Agreement. What would then have become of the Sovereignty of the Prince, if he agreed to this, or when Parents, Husbands, &c. should have redemanded their Children?

S E C T. XXI.

The 9th Sect. of Count *Zinzendorf's* Statutes is this:

*The Proprietor of the Lands at Herrnhag, i. e. the true Inhabitant of the Acres, that has paid for them; is always the COMMUNITY'S JUSTICE, who is to chuse a skilful Man out of the Community for his Partner, with the Title of Director of the Judicature at*

*Herrnhaag, in the Name of the Count of Isenburgh. This Man is to be sworn in his Office, and no civil Transaction can become Legal without him.*

So *Herrnbaag* was to be independent from *Budingen*, as it was to be the perpetual Property of him that bought these ten Hufes of Land whereupon the same was built. The Community had bought the same, but one *Hofer*, a *Swiss*, had lent the Money thereto. Count *Zinzendorf* had not only built there a magnificent Mansion-House, but had already got most of the Acquisitions of the rest of the Inhabitants, and would therefore soon have appeared as a Proprietor and common Justice. The Town was inhabited by *Dutch* and *English* and several *German* Merchants of Importance, and began already to have a considerable Trade. This very soon would have ruin'd the City of *Budingen* and the Counts thereof. For this Director should even be one of their People to keep the Sovereign and Public ignorant. Count *Zinzendorf* answered, when the first Objections to this Article were made.

“ It is so every where, where there is a Community of us. Lieut. Colonel *Zaionscheck*, one of our Members, and one of the States of the County, is our common Justice at *Herrnbut* in *Saxony*, and Count *Zinzendorf*'s Secretary is Director there. It is not necessary to mention him at *Neusaltze* and in *Silesia*. This Matter depends on the Community's Pleasure, and the Proprietor of the Ground is in the Country, as at *Gnadenstey*, Mr. *de Wiedebach*, &c. In Cities the two Deputies of the Community are in the Senators or Directors, as v. 9.

This at once should remove all Doubts. But the *Herrnbuters* had lost their Credit about rightly administering Justice. Many Instances had been found to give Reason to mistrust them. We shall alledge here one worth our Notice.

The

The Court of common Judicature at *Herrnbaag*, had, Anno 1742, asked the Regency of *Budingen* for Requisitorial Letters, and given the following Certificate with the underwritten Names of Mr. de *Lut-zow*, Mr. *Schinbergs*, and of Mr. *Hayde* Assessor in the said Court.

“ *John Tobias Pflaumer* hath required of us, to  
 “ give him a Certificate, purporting that he hath  
 “ lived here a Year and a half, and that his  
 “ Conduct always hath been such, that we always  
 “ approved of him. He farther desired us to  
 “ recommend him to the Regency, as he is will-  
 “ ing to settle here, that the said Regency might  
 “ grant him their requisitorial Letters, and use  
 “ their Interposition to bring his Tutors to an  
 “ Account, that he might come to the Possession  
 “ of his Goods, as he now is come to Age. We  
 “ therefore have granted him this Certificate, seal’d  
 “ with the Seal of the Court of the common Ju-  
 “ dicature. *Herrnbaag*, June 8, 1748.

The Regency granted this Demand, and the Money belonging to this Person was sent to *Herrnbaag*, and was afterwards clearly found to have been brought in the Community’s Coffers, or in those of the same. Would it therefore not have been a Sin to leave the Administration of Justice to them?

# S E C T. XXII.

The 10th Sect. was thus canvassed.

“ This Director must act with his two Assessors,  
 “ whom he must swear into their Office in the Name  
 “ of their Sovereign, and take care of the Formali-  
 “ ties in oeconomical Matters. Except this, the  
 “ general Diaconat, which assists all Communities,  
 “ throughout the world, and which more particu-  
 “ larly takes care of the Community’s Credit at  
 “ *Herrnbaag*, where the same is called the Diaconat, a

“ free Company, like some privileged Colleges in the Ter-  
 “ ritories of other Sovereigns, as a College of Com-  
 “ merce, all which in Places of Importance take care  
 “ of the Trade. The same can't be obliged to shew its  
 “ Books to any body, or give an Account of its Manage-  
 “ ment, except when the same should be too short in  
 “ Law. They have proved themselves to be true  
 “ Managers of the public Wealth, by dispersing  
 “ more than a hundred thousand Guilders, with-  
 “ out costing the Community one single Penny.  
 “ The Members of the same are elected or dis-  
 “ missed by the general Diaconat which hath sus-  
 “ tain'd the Credit of all *Moravian* Brethren,  
 “ with more than two Millions. This the more  
 “ because that the same does not aim at any pri-  
 “ vate Interest but the real Credit of the Diaconat  
 “ of the Churches.

This plainly shews that they wanted to be inde-  
 pendent, and answers the Idea Mr. de *Damnitz* gave  
 of this Diaconat, *Jan. 5, 1748*. Saying :

“ The general Diaconat takes care of the Oeco-  
 “ nomy of all the Communities all over the World,  
 “ whoever have Colonies of us, assists them, lends  
 “ Money to their Undertakings, negociates and  
 “ makes Contracts with the Lords of the Manors,  
 “ or their Exchequer, but *both never a certain*  
 “ *Abode.*”

And Count *Zinzendorf*, in a Letter to Mr. *Brauer*,  
*April 17, 1750*, said:

“ There is a general Company erected which  
 “ is independent from the Community. The same  
 “ (after that I have resign'd) consists of one Pre-  
 “ sident and ten or twelve Assessors. This Com-  
 “ pany has above a Million to lend out at 4, 5,  
 “ and 6 *per Cent.* in *Europe* and *America*. The most  
 “ Part thereof is lent out to other Lords by our  
 “ Recommendation.”

The

The special Diaconat is the same in every Colony. The General receives and preserves the Sums which are gotten from others, and disposes of the same by directing the special Diaconats how to employ them. They use the Name of Community very promiscuously. If one becomes a *Moravian* Brother or Sister, he or she gives, we suppose, 300*l.* This he gives to the Community, that is to the general Diaconat, which gives him a little bit of Paper as a Bill of Exchange. So this becomes the Community. These two Colleges are the very Pillars of the *Unitas Fratrum*. What Sovereign could now govern such a Company that has no certain Abode, and is to be independent wherever it is?

A Person who went from them declared in a Law-suit at *Budingen*, that the general Diaconat was as potent as the greatest Duke in *Germany*. Count *Zinzendorf* himself says that it was so rich, what will become of it at last? The most Part of the Brethren give their Money to the same at 4 *per Cent.* The special Diaconat of each Colony has the Revenues of the same. Private Persons first kept Apothecaries, Ironmongers, Grocers Shops, &c. but the Diaconat soon found means to come to the Possession of them. The Proprietors or others, became Journeymen in them, and the Diaconat had the Profit of the Goods sold. So was it with the Community's Inn, for they themselves said, *Jan. 5, 1748.*

“ That the general Diaconat took the Revenues  
 “ of the common Cash, out of the Lodgings,  
 “ Shops, Apothecaries, &c. and that all these  
 “ things belonged to its Accompt.” A Brother  
 that has no more than 4 *per Cent.* wants different  
 Necessaries, these he absolutely must buy in the  
 Shops, and so the general Diaconat pays no more  
 than 2 *per Cent.* They send their People abroad,  
 many of them die and where can any body ask for  
 their

their Money? What can his Children ask for, who constitutes Tutors over them?

Count *Zinzendorf* answered when *Budingen* would not approve of this Section.

“ The general Diaconat is not a College of *Isenburg*, but travels about. No more can be pretended of the same, except that the Diaconus when he comes hither to look over the Accounts of the Colony, shall give notice of his Presence, and be a Stranger equal as the ordinary and common Justice.”

What is the meaning of their being Strangers, and therefore independent? Count *Zinzendorf* replied when he was told that this could not be agreed to:

“ No other Evil can arise from treating such universal Servants of the Lord with cavilling, but that the same avoid these Territories and leave the Matter about the Loan as it is. The Possessor of *Herrnbaag* redemands his Money. The Houses pay with what they contain, the Lands are given back for ready Payment, and left to be inhabited by those who please. There may thereby happen some acts of Violence, let them then happen to whom they will; for it must happen soon.

But notwithstanding this threatening, the Statutes were rejected.

## S E C T. XXIII.

The 11th Sect. of these Statutes is:

“ And whereas the Deputies of the Church have always acknowledged and admitted, and the Contracts made with them, by their Majesties the Kings of *Great-Britain, Prussia, Denmark*, the *States-General*, his Grace the Duke of *Holstein* and other Sovereigns, and the Count of *Isenburg*  
“ *Budingen*

“ *Budingen* himself, who has three of them in his  
 “ own Hands; No Alteration therefore can be made  
 “ in any Regulations of the Community without consult-  
 “ ing the civil Elders of the Moravian Church, or  
 “ the general Diaconat, or at least the deputed Syndick  
 “ of the *Unitas Fratrum*. These, let them have  
 “ any other Office in the Community whatsoever  
 “ it may be, shall only stile themselves Deputies  
 “ of the Brethren for this Affair. The King of  
 “ *Prussia*’s stile in *Silesia* would be the best if the  
 “ Sovereign should order any thing, or when any  
 “ extraordinary Case should happen, who without  
 “ any more Titles addresses himself to the Direc-  
 “ tory of the Community of the Brethren. That Com-  
 “ munity which is interested, elects their Deputies,  
 “ and is to bring the Case before them, and give  
 “ their Answer in. This is absolutely necessary,  
 “ and must be strictly observed by a Community  
 “ that renounces all matters of War.

Both Contracts with *Budingen* (for there never has been a third) were made with Deputies of the new Inhabitants, and all these Denominations are yet unknown. Count *Zinzendorf* thought his own People would find themselves wrong’d, and would also make new Regulations, assisted therein by the Sovereign; he therefore wanted to prevent this by making the *Syndick* Master over them all, tho’ under a very low and humble Denomination. Where is the Directorium of the Brethren else to be found but in the general Diaconat which really is independent?

They argue that the Sovereign should have the right to send his Orders to *Herrnbaag* which should contain nothing new but Things in general. For the 12th Section is thus:

“ But the ordinary, and all Orders of the So-  
 “ vereign, which contain nothing new, but Matters  
 “ in general, and only some particular Affairs, are  
 “ no



“ no more to be sent to the common Court of  
 “ Justice, but to the Count of *Budingen*, or his Direc-  
 “ tor at *Herrnbaag*. But if other Affairs should  
 “ happen, which belong to the external of the  
 “ Church, as for example, the Surplice-Fees for  
 “ carrying of a dead Corpse in *Dudelsheim*: or  
 “ about an Act of which the ecclesiastical Rector  
 “ of *Herrnbaag* should be desired to perform then,  
 “ or if any thing should happen with another *Lu-*  
 “ *theran* or *Roman* Priest, the said Matters must  
 “ be directed to the Ordinary of *Herrnbaag*.”

The Sovereign of *Budingen* would never have been able to learn the true System of these People if he had approved of this, neither could he ever have destroy'd the same; for the general Diaconat would never have condescended. What Reason had they to make such Opposition when an honest impartial Man was to be put at their Head as the only way to keep their dangerous System from being hidden, which threatened to overturn the Sovereign's Power.

They wanted no Titles, because if they had been put to the Records the Regency would have learnt the Names of the Persons which were their common Justice, which Office, Barons, Noblemen and others that formerly had served other Sovereigns, have administred.

## S E C T. XXIV.

The 13th Section is.

“ A Specification of all these Families which  
 “ stay with us above a Year (for so long at least  
 “ they can live with us as Guests) shall be sent  
 “ yearly to the Sovereign. The same shall be  
 “ struck out in the List when they go away again  
 “ after they have given due notice there and settled  
 “ with the Director, and it shall be added accord-  
 “ ing

“ ing to the best Intelligence, where they are gone.  
“ to.

So they had time enough to see if any new Comers would do for them. The Sovereign could never be sure of what Subjects he had, and the Specification would have always been made according as they liked it, the Director being one of them.

The 14th Sect. is of the same Fashion.

“ They that marry here, must before give notice  
“ to the Director of the Rights he has to do so, or  
“ he does not settle here. To give a Specification  
“ of the principal Persons when so many should  
“ be convoked here of the general Diaconat of  
“ the Colonies to the Number of 150, when some  
“ of them should pass through here to settle any  
“ where else, which altho’ has not happen’d these  
“ ten Years, would be too troublesome, especially  
“ if there should be thereto annexed a Description  
“ of every ones Circumstances in particular which  
“ is to be instead of an Oath: This Deposition  
“ must always (as Reason and Equity orders) re-  
“ flect more upon the Laws of the Country where  
“ they go to, than of those they came from.

This was not what the Sovereign, in regard to the Marriages of them pretended, as before hath been observed. And who should know at *Budingen* the Rights of so many different Countries and Empires? Was not this to say, Marriages shall be performed at *Herrnbaag*, but the Sovereign shall not inquire or judge of them?

# S E C T. XXV.

The 15th and 16th Sect. were thus:

“ No Inhabitants shall be received without the  
“ Director of the Sovereign knows of it, and they  
“ shall be banished, by a Decree of the same,  
“ wherein also the Reasons are contained, therefore.

“ But

“ But this shall not belong to the two unmarried  
 “ Chorifters, which retain their Fashion of a  
 “ Dove-houfe. For it would be improper to re-  
 “ ceive all that multitude of People that yearly  
 “ refort thereto, and alfo inconvenient to ufe any  
 “ Solemnities by difmiffing them after a fhort ftay,  
 “ which always is very hard for them. But if the  
 “ Difmiffion is out of Obftinacy not accepted of,  
 “ or is like a Banifhment, the Director muft do  
 “ the fame by his Decree.

Sect. 16. “ The Director muft always have  
 “ fufficient Caufe for fuch a Decree. But he muft  
 “ take his Knowledge from what the Public fays.  
 “ This the more, as the Community, according  
 “ to the Section of the perpetual Contract made  
 “ with the Sovereign, may receive whom fhe pleafes,  
 “ and the Love to a Chriftian is the reafon that  
 “ fuch Meafurès are taken, not at all the Limita-  
 “ tion of this Statute of whofe Confervation the  
 “ Wealth of the Church depends.

The Sovereign would give the Power of receiv-  
 ing People to his Bailiff that fhould be no *Mora-*  
*vian*, they will not give the fame to a *Herrnbut*  
 Director. He fhould only fubfcribe the Decree  
 when they fhould think fit to make fuch. Who  
 elfe but the Elders, that always fhould be con-  
 fidered as Strangers, were to give him Advice  
 therein. The Director fhould not oblige the un-  
 married People. For they are the Perfons that  
 take care of fuch as nobody ought to know, but  
 he that knows already thir System. He fhall think  
 the Reafons that the Public, *i. e.* the Elders or the  
 general Diaconat alledge, for good and fufficient.  
 Who then is at the head of the Judicature?

It is true, it was granted them in the Contract  
 to receive and difmiff out of their Community  
 whom they fhould pleafe. But what Community  
 was this? Thirty or forty Families that were to  
 eftablifh

establish Manufactures, and never have come in the Country. There was no mention made of a College of Elders, general Diaconat, all which who could foretell would be there at any Time? Who could know that the *Moravian* Church had political Maxims from whence the Wealth of the former depended?

Count *Zinzendorf* after he saw that the Sovereign would not give this Power to any other Person but to one who was no *Moravian*, answered:

“ The Director shall not meddle at all with it, “ if you think a general Proof insufficient.” As if he was to give the Sovereign his Orders, or if Love to a Christian-Regulation had caused him to make these Proposals.

## S E C T. XXVI.

Sect. 17th, he said:

“ They that go away for themselves must give Notice of this, and particularly to the common Court of Justice, nor can they be received in any other Place of this County, without producing a Certificate that nobody has any lawful Demands upon them.”

Here they consider *Herrnbaag* as a Place separated from the County. They would hinder the Sovereign from protecting their Refugees, as had been already done, but they wanted to seduce his Subjects which they liked. So have brought amongst them the Manufactory of Ribbons that formerly was in the City of *Budingen*.

## S E C T. XXVII.

The Tenor of the 18th and 29th Sections were:

“ The Sovereign is always empowered to leave the intrinsecal part of our Constitution, or to inquire into the same, “ And

“ And as the Sovereign is not for us in particular, because he is seemingly ignorant of our interior Affairs : He is, on the other side, to take legal Cognizance, of our Protection against the Infringement, of our Privileges from any quarter, and more particularly of those strong forbidden Libels, which very often contain no Truth at all.

Sect. 19. “ The Community at *Herrnbaag* must in the first case, out of Love to their gracious Sovereign and Fidelity to the same, avoid all Things which can provoke Revenge or submit the same to the Censure of the Public. Should the second case be more agreeable, the Community and its Members from all sides, would enjoy active and passive all Liberties which they are intitled to by commonly received Opinion, or which have been granted them most prudently in the Territories of his Majesty the King of *Poland* as Elector of *Saxony*.

All this was said only to catch hold of the Confirmation of these Statutes. For why opposed Count *Zinzendorf* the intended Commission in 1741, as he doth here again ? He knew that *Budingen* would not grant them their wanted Rights, so they could refuse to accept of such inquiring Deputies.

## S E C T. XXVIII,

Sect. 20th, should be thus :

“ And whereas, Disputes may easily arise about such a point of Fact ; The Sovereign has been pleased, that the Decision about the same always should be by his first Counsellor of the Regency, and in respect to the Sovereign’s Religion, and notwithstanding that most of the Inhabitants are *Lutherans*, by the Administrator of the reformed Trope in the *Unitas Fratrum*, (which at present

“ is

“ is the Rev. Mr. *Cockius* first Chaplain to his  
 “ Majesty the King of *Prussia*) and that when  
 “ these two Gentlemen do not agree in their Opinions about the Question, the Brethren should  
 “ be favoured, or the same should be left to be  
 “ decided by an honest Office-standing Lawyer at  
 “ *Franckfort*, or at *Wetzlar*, whom both Parties  
 “ hath hitherto consider'd as their Friend.”

How finely they wanted here to subtraſt themſelves from the Jurisdiction of the Regency, and have to do with only one Man. Count *Zinzendorf* never wrote to this College, but only to Mr. *Brauer*, and in *July* 1747.

“ Will you, if only my Son or Son-in-Law  
 “ ſhould copy my Letters to you, answer me in  
 “ your own hand Writing. I think not like  
 “ others before, but when I write. This makes  
 “ my Letters ſo confus'd that they are hard to be  
 “ read. But I would rather write to you my own  
 “ ſelf, than that a third Perſon ſhould interfere with  
 “ our little Billets.”

But the extracts of a Conference between Count *Zinzendorf*, Mr. *de Damnitz*, and Mr. *Brauer*, holden the 11th of *July*, and the latter's Report of the ſame to the Sovereign, will more plainly prove, how they wanted to make theſe public Matters private ones.

“ They wanted me ſadly to become a Juſtice at  
 “ *Herrnbaag*, and deſired me to adminiſter this Office notwithstanding I ſhould be in *Budingen*; I  
 “ answered that I had no leiſure Time left to do this.  
 “ I did not chuſe to be at their Head half only,  
 “ and only for the Title's ſake, and could not do  
 “ my Duty if I ſhould be at *Budingen*. They replied,  
 “ There was not much buſineſs to do, and  
 “ there would hardly be three ſheets of Paper written in a quarter of a Year. They would pay me  
 “ a Salary, and ſo much that I could very well

“ keep a Secretary. I told them; That if I should  
 “ be their Justice all Things should nevertheless  
 “ pass through my Hands, and I had no Time  
 “ to spare; they would find themselves mistaken,  
 “ for I never could use myself to indulge the un-  
 “ limited Liberties as they desired, and should  
 “ therefore always be too rigid. Count *Zinzen-*  
 “ *dorf* replied, You can’t hate us. We believe that  
 “ a particular Genius always is with the Person in  
 “ the first Office. The same must always love  
 “ us. We have the Experience of this in all our  
 “ Colonies for these 25 Years. I replied, That I  
 “ did not believe this, for I was in a College where  
 “ all Things passed through all Hands, and  
 “ *Herrrbaag* was subject to the same. They said,  
 “ That is nothing, you must treat these Matters  
 “ alone. I said, that it was impossible, -because I  
 “ was twice or thrice absent. They answered, in  
 “ these Cases all Matters should wait till my Re-  
 “ turn. I told them that this was against the col-  
 “ legial Constitution.”

One Person overlooks a thing sooner than many,  
 and is sooner imposed upon than a whole College,  
 and a President of a College that is not an honest  
 Man can better and easier obtain his Ends. But  
 we observe only the great Profit the *Moravians*  
 would have had by the Confirmation of these Sta-  
 tutes. For even the first Counsellor of the Regency  
 could have done nothing of himself, being hin-  
 dred by the Administrator of the reformed *Trope*,  
 and they would have excepted against all Lawyers,  
 by saying that they were not their Friends.

## S E C T. XXIX.

The 21st and 22d Sections were,

“ The burial Ground of these, that do not be-  
 “ long to the Choir-Constitution, or that expressly  
 “ desire

“ desire to be buried in the Ground situated by  
 “ *Hartke*, is and remains the *Haag* burial Ground,  
 “ where the Rector is obliged honestly to bury,  
 “ and to receive the Surplice-Fees, of every one  
 “ the Ordinary of the Place tells him of.”

Sect. 22. “ The Surplice-Fees are to be paid  
 “ to those Parishes through which a dead Corpse  
 “ should pass for its Interment at *Herrnbaag*, and  
 “ the Accounts of such Cases as hitherto have hap-  
 “ pened shall be settled.”

Here they think like Romans, for they would not bury every one in their own Ground. Count *Zinzendorf* himself caused his Son, who died a Year before their Burying-Ground at *Herrnbut* was ready, and was buried there in the Lutheran-Ground, to be dug up, and to be laid in their own new Ground. They carry the Bodies of those that die in the Choir-Constitution often many Miles through other Territories to be buried at *Herrnbaag* in their Ground; perhaps because they believe that their People enter Heaven by another way: and bury them with rejoicing Music to encourage other People to become more and more entirely devoted to them. It shews also how little Regard they have for the Lutheran and reformed Religion, that they will not suffer any of their Choir-Constitution to be buried amongst any of those two Religions.

### S E C T. XXX.

Sect. 23d and 24th were,

“ And that a kind Prince may lose no Emolu-  
 “ ment he might reap from these new Buildings,  
 “ A proper Comptroller shall be kept at the ex-  
 “ pence of the Community, to set down all extra-  
 “ ordinary Profits that shall happen all the Year  
 “ round, and produce those Annotations at *Mi-  
 “ chaelmas*. The Diaconat shall well examine them



“ by the Contract, that no principal Part of the  
 “ Commerce, nor one single Article remains,  
 “ where-from the Sovereign had no Profit.

Sect. 24. “ The Regency shall communicate to  
 “ this Person all real, and not probable Quarrels,  
 “ especially such as happen with the neighbouring  
 “ Villages; which he shall well consider, and lay  
 “ them, along with his Opinion thereof, before the  
 “ Diaconat at *Michaelmas*. There all Smuggling  
 “ shall be severely punished, all occasions of Quar-  
 “ rels removed, or a Verdict be given for the De-  
 “ fendant: and even our Right shall be regulated  
 “ yearly, that there may be no Prejudice done to  
 “ any third Person, and that we be not, even indirect-  
 “ ly of Detriment to the Trade of our Neighbours,  
 “ but that we, on the contrary, may be and re-  
 “ main the Instruments of their worldly Wealth.

The Institution of this Comptroller would hinder the Sovereign from giving his Bailiff the Commission of the Revenues. For it would stand under the Diaconat, and therefore was not in the Sovereign's Service, and he would now pretend, through his Remonstrations, that the Trade of the Inhabitants of *Budingen* and other Places, should not be hindered. Shews not this that the general Diaconat wanted to be Sovereign over *Herrnbaag*. This should all be in the Contract interpreted in favour of the Sovereign, but where had this College, that never had entered into Contract, the right to interpret the same. It would have been favourable as long as the Regency had condescended in every thing. The Death of some rich People, as that of Mr. *de Laish*, would have brought the Exchequer for the tenth Penny, 10 or 12000 Guilders. But this Favour would soon have been altered after they at *Budingen* had looked into their right System in religious and civil Matters, and after the taking of Measures accordingly. The 8th Section of these  
 Statutes

Statutes would have served them for an Answer if they had been admonished that formerly they made use of other Interpretations.

S E C T. XXXI.

Sect. 25th was,

“ Timely Notice shall be given to the Sovereign, or its Counsellor of the Regency, in the Presence of one of the first civil Elders, other than that of a Bishop, which may happen after the Retardation of *Marienborn* and *Lindheim*. The general Workmen shall find here the Centre from their Communities that are at the distance of 250 Miles from hence, West, East, and North; and here shall then be holden an Assembly of Elders, Ordinaries, Syndicks, or Oeconomists, which are in use all over the World; for Persons concerned in one Affair must appoint a Place of Meeting. And if the Counsellor should chuse to be present at all Assemblies, a proper Place shall always be kept for the same, that they may attend when they will, even when no Notice thereof had been given, to judge of all that passes there; which Difference can’t be of any Prejudice to the Liberty of Religion and Church, or the Rights of these Colleges.”

By these Principles a Sovereign has the Direction over the outward Worship, and the Society, of religious Men whenever it wanted them to decide a religious Point. But the *Herrnbuters* reject all the Consequences that naturally may be drawn from this. They hold Assemblies and Synods without the Consent of the Sovereign, in what Place they think most proper, and decide there according to their own System. They allow the Sovereign, or his Deputies, to be present there out of mere deference. This Offer was even made because they

knew that the Counsellors of the petty Princes in the Empire have so much Business upon them, that they but very seldom can spare the Time to be present in their Collegēs. Or if even one of these Counsellors had attended their Assemblies, the same perhaps would be a *Moravian* himself. And would they not hide their real Intention whenever they should find such a Member present; having in his Absence come to Resolutions which would be of Detriment to the Sovereign,

## S E C T. XXXII.

The 26th Sect. is,

“ In Case that the Sovereign should at any time  
 “ permit a Printing-Office to be established here,  
 “ (for all this Section does not mention an Obliga-  
 “ tion for him to do so) notwithstanding that this  
 “ Place would be very commodious to send the  
 “ Books to the Communities, and that it would al-  
 “ ways be odious for us to disperse our Books  
 “ from hence: No new Books, that never were  
 “ printed before (and Books of Controversies shall  
 “ never be printed here, if they even should be  
 “ Answers to our Antagonists) shall be sold here  
 “ before the same has been communicated to  
 “ the first Counsellor at *Budingen*, and if he or the  
 “ ordinary Censor there should find any thing  
 “ therein against the Constitutions of the *Roman*  
 “ Empire in regard to the Regulations made there-  
 “ of, the same Book shall not be published before  
 “ the same said things have been alter’d, where-  
 “ unto the Sovereign must oblige the Ordinary  
 “ to be very attentive.

“ And notwithstanding that it is against the  
 “ Rights of an episcopal Church, and look’d upon  
 “ as ill-becoming the same, that the Office for licens-  
 “ ing the Books, which in *Germany* often is com-  
 “ mitted

“ mitted to the Care of a Schoolmaster, and which  
 “ Office the Bishop of the Brethren in every Com-  
 “ munity is in actual Possession, should be denied  
 “ here to the first Class of them: notwithstanding  
 “ ing it has been made by the unanimous consent of  
 “ our Church-Wardens, thinking the same to be  
 “ of good use at this Conjuncture, and for all that  
 “ has been agreed to according to the Explanation  
 “ of the eighth Section.

This Office was refused before, Sect. 13. For all that Count *Zinzendorf* made another Trial if he could not succeed, for it is their Custom not to be soon rebuked. Count *Zinzendorf*, when told that those Sections which had been once refused, would never be accepted, replied;

“ The Brethren absolutely will not agree to  
 “ this, but will remove the Printing-Office as  
 “ soon as ever possible.”

That the Diffemination of their Books will be always odious to them, is to be understood of those that are not of their Sect, for those of their Sect must absolutely possess them, and may sooner be without the Holy Bible than those. They must learn out of them to talk according to their Fashion, and the Diaconat has a great Income from the same. Therefore would they pay 150000 Guilders Excise. They do not like that any others should see them, for thereby have their Errors been detected. The Restriction which they make out of Section 8 of their Statutes, to their Subjection to the Censuration of their Books, proves of what little Consequence the same would be in Time to come.

## S E C T. XXXIII.

We resume now the History of the *Herrnbuters*, which we had left in Section 16. The House of

*Budingen* had rejected these their Statutes, and a Conference had been holden in regard to them. Count *Zinzendorf* now thought it proper to lay the Fault upon the Inhabitants of *Herrnbaag*. *Frantz Nittinger*, *Bandtzen*, and one *Schneider*, delivered the following Memorial in the Name of the Town of *Herrnbaag*.

“ Count *Zinzendorf* has dwelt here this Year, for  
 “ the first Time, in these nine Years that this Place  
 “ has been built (1), and we have rejoiced in seeing  
 “ this Lord, that takes so much care for the Bre-  
 “ thren, once with us. We hoped that his Presence  
 “ and assiduous Correspondence with Mr. *Brauer*,  
 “ and the Conferences he had with this Counsellor,  
 “ of whose Contents we are not quite ignorant (2),  
 “ would adjust and remove the Scruples your Lord-  
 “ ship began to have about us some Years since.  
 “ But we begin to be under some Apprehensions  
 “ as we have heard nothing of the Event of all  
 “ these Doings, that after the Departure of this  
 “ Lord, who, according to his Custom, pays no  
 “ Visit to a Community when he has been amongst  
 “ the same for so considerable a Time, many  
 “ Things would be repeated to us, if that he  
 “ should have agreed to any, of which we are in-  
 “ tirely ignorant would be to our greatest Preju-  
 “ dice (3), for this Lord acts always so, that not-

(1) This is true, if they mean that Count *Zinzendorf* hath not been there for half or quarter of a Year, for he has not often been there, because that he ordain'd every thing from abroad by which the Suspicion was better avoided. Soon after he bought most of the Houses for himself, Sect. 22. and sold or exchanged them again when he found that *Budingen* began to suspect him.

(2) They shew here that they knew every thing that had passed, and deny to know the Event of all these Propositions made by Count *Zinzendorf*, is not this a plain Contradiction?

(3) Here it is plain that they considered Count *Zinzendorf* as their immediate Sovereign with whom their immediate one ought to confer about the Orders he would prescribe them.

“ withstanding

“ withstanding it has always a good Effect, and  
 “ is ended with the Confidence of both Parties ;  
 “ so on the contrary all must be of prejudice to  
 “ that Party, that is concerned with him, if the  
 “ Affair is not rightly finished. For his generous,  
 “ simple and positive Advances set always more  
 “ forth at the Beginning than what was asked for  
 “ (4). We must therefore to free our Consciences  
 “ explain ourselves ignorant of all that has been  
 “ transacted with your Lordship or Mr. *Brauer*,  
 “ and with your gracious Permission.

“ First, That we only look back to the Con-  
 “ tract made with your Lordship and your Re-  
 “ gency, in the Year 1742, on all Exceptions, and  
 “ that, if any thing should be done to us con-  
 “ trary to the same which is not against the Li-  
 “ berty of our Conscience, which we esteem  
 “ above all, we shall take it as Injustice done to  
 “ us (5).

“ Secondly, But should the same touch our  
 “ Consciences, about which all Sovereigns, un-  
 “ der which we have lived for these 25 Years, al-  
 “ ways have had a Christian and just Scruple to  
 “ decide, and have left us to answer for the  
 “ same to God, for we never have answered  
 “ the Exceptions of a scrupulous and erroneous  
 “ Conscience wherever we have lived yet, nor are  
 “ willing so to do any where else.

“ In such Cases, which God forbid ever should  
 “ happen, we should rather take the Resolution  
 “ to become Emigrants under any terms acceptable  
 “ for the Acquisitions we have made here upon  
 “ our Credit and with so great Expence (6). For  
 “ we have hitherto never heard of any Alterations

(4) He said to himself, Sect. 14.

(5) That is not to meddle with their true System, Sect. 16.

(6) They repeat here their Offer to become Emigrants if they should not be Independent.

\* made in the Contracts with us, but have Reason  
 “ to praise the Lord, that we have been judged ac-  
 “ cording to our own Constitutions and Statutes,  
 “ whose Confirmation has met no where with any  
 “ Difficulties except in your Lordship’s Territories.  
 “ The postponing of this Confirmation made in  
 “ May 1740, is the source of all the Objections  
 “ made hitherto about the Apprehension of any  
 “ Disorders in this Place, and are not derived  
 “ from us (7).

“ For how can a Town subsist without a Regu-  
 “ lation for its Community, accommodated to the  
 “ Circumstances of the same. A Place that con-  
 “ tains so many Nations must have a Regulation  
 “ founded in the *German*-Laws, and adapted to the  
 “ Neighbourhood, but still must have its own  
 “ Direction therein: these can’t be easily prescribed  
 “ to a Community, but themselves must draw  
 “ the same up, the Sovereign must have the Re-  
 “ version of the same, sometimes correct it, after  
 “ which the same must be established by mutual  
 “ Consent (8).

“ And such a Regulation is in *Denmark, Prussia,*  
 “ *England, Holland,* and every where, we are con-  
 “ sider’d as Colonies, and are not, as in *Saxony* in  
 “ some Places, in *Silesia, America, Voigtland,* &c. ex-  
 “ empt, by our Brethren being the right Owners  
 “ or Sovereigns, the same hath been drawn up  
 “ by our Deputies from the general Synod and  
 “ Syndicks, and after having consulted thereupon  
 “ the same is become a Law.

(7) They present no other Statutes than what we have  
 mentioned, Sect. 16,—33. which were not delivered till *August*  
 \* 1747.

(8) A Sovereign hears sometimes the Opinion of his Subjects  
 about new Laws, but nobody can force him to do it, so they  
 wanted to be Partakers of the Sovereignty, and this made  
 Count *Zinzendorf* so angry with Mr. *Brauer*, Sect. 13.

(9) We doubt this to be true enough, they say that they have  
 in other Provinces just as they like.

“ We

“ We look therefore upon it as a great Fault;  
 “ that the great Connexion which Counsellor  
 “ *Meyerhoff* had with some Inhabitants here, should  
 “ have caused him to establish Things without  
 “ communicating the same to any of us, or others,  
 “ or considered about it along with our Syndicks  
 “ and acknowledged Deputies (10). That this is  
 “ sure, just, and free from all suspicion of Concus-  
 “ sion no Method has been neglected, which could  
 “ remedy this Fault by Conferences between your  
 “ Regency and our Deputies, which cannot be  
 “ adjusted by sending the Records to other Courts  
 “ of Judicature, which are ignorant of many Cir-  
 “ cumstances, and very much differ in their Op-  
 “ nions.

“ We present therefore to your Lordship our  
 “ most devout Prayers as your Subjects, to order  
 “ your Exchequer and Regency, to commence  
 “ a Conference with our now present Deputy  
 “ Mr. *de Gersdorf*, before he is obliged to set  
 “ out for *Silesia*, to confer there with the Privy  
 “ Counsellor *Munchow*, our general Diaconat,  
 “ which we cannot yet let depart by reason of the  
 “ large Debts which our Community has the  
 “ Demand of; and for the whole Case of our Re-  
 “ ception here and the Maintenance of *Herrnbaag*,  
 “ as also with some of the Inhabitants. That they  
 “ may consider the Contract of the Year 1742, and  
 “ set down their respective Annotations and after-  
 “ wards together tell your Lordship the Methods  
 “ they have found for adjusting these Differences:  
 “ (11) That we once may be regulated, and the

(10) *Badingen* at that Time knew nothing of such De-  
 puties. But even here do they contradict one another. *Vide*  
 Sect 35.

(11) Here they contradict themselves afresh. In the Begin-  
 ning of this Letter they declared they would not recede from  
 the Contract.

“ calumniouſ



“ calumnious Relations cease by your Counsellors,  
 “ which now for so many Years have been taken  
 “ for judicial Indictments. That People which  
 “ think themselves by us prejudiced may learn to  
 “ speak open, and first by your Regency may be  
 “ rightly and publickly informed, and afterwards  
 “ gain the Day against us or be silenced.

“ May your Lordship be pleased to take this our  
 “ cordial Declaration not amiss; it is better that  
 “ we open our Hearts once, and shew your Lord-  
 “ ship clearly what we think, and what we shall  
 “ do.”

The Syndicks, by word of Mouth, received for Answer, that there were Reasons to enquire a little nearer into the civil and ecclesiastical Affairs of *Herrnbaag*, and Time would learn them how it should be done. The Sovereign had it still at heart to put an honest skilful Man at the head of *Herrnbaag*, thereby to look over the whole Affair. But the Gentleman whom the Regency had first a mind to employ in this Affair had now been employed; and as a Man of his Capacity was absolutely required, none could so easily be found out: this Affair was put up for some Months, especially when the Sovereign would not put the Bailiff in his place before Spring, that he might begin the building a House for this Man in Case they should refuse to build one. Count *Zinzendorf* was gone away in *September*, and wrote in *October* to the Sovereign of *Herrnbaag*.

“ That he had his first, and perhaps last Abode,  
 “ in these Territories, but should if occasion should  
 “ offer, be entirely incognito whenever he should  
 “ pass through them, nor would he enter into any  
 “ other Concerns (12). He returned thanks for the  
 “ deep Impression that the late Circumstances at

(12) After two Months he went there again.

“ *Budingen*

“ *Budingen* had made for him, to deliver himself  
 “ from all Tranfactions which did not regard the  
 “ Care of Souls entirely.

He decared besides,  
 “ That what had been done to him, had been  
 “ done to a Member of Chrift: and he did not  
 “ want to make Tricks, or to trouble himself  
 “ with other Affairs, but had only been willing  
 “ to ferve his Neighbour according to his Defires.  
 “ That he had always thought well in regard to the  
 “ Sovereign of *Budingen*, till Facts had shewn him  
 “ the fituation of his Houfe, which he ftill could  
 “ not comprehend (18).

But he was there again in *December*, 1747, and  
 had fent Mr. *de Damnitz* before him, who came to  
 know Mr. *Brauer*, and began to be Mediator in this  
 Affair, and Count *Zinzendorf* fpoke of him as an  
 honeft, brave and fkilful Man who could aét to  
 the perfect liking of Count *Zinzendorf* who recom-  
 mended him.

Now the Curtain was drawn again. Mr. *de*  
*Damnitz* fpoke at firft with Mr. *Brauer* to learn  
 the Intention of *Budingen*. He was told that *Herrn-  
 baag* was to be regulated according to the Em-  
 peror’s Conftitutions, that there fhould be a right  
 Court of Judicature, by which the Revenues of  
*Herrnbaag* fhould be comptrolled, or the fame fhould  
 be farmed. At firft he made no great Difficulty,  
 and Count *Zinzendorf* wrote to Mr. *Brauer*, *Decem.*  
 20, 1747.

“ You know that I have been affronted. I have  
 “ only negotiated about the Farm as a Commif-

(13) We have feen the above Motives, that *Budingen* had to  
 make the Inhabitants do Homage, and he himfelf knew that  
 he was fo long about it to bring thefe Farms in his Hands,  
 Sect. 12. Note 4. as he faid in a Letter, *December* 27, when  
 he was about bringing his Intention to Perfection.

“ The Time I was at *Herrnbaag*. I employed to give the  
 “ Sovereign and his Subjects full Satisfaction.

“ fioner

“ sioner of the Proprietors ; but you have not only  
 “ exposed me to Mr. *Beuning* with the whole Pro-  
 “ ject (for he should have known nothing before the  
 “ right Time) but you have made this innocent  
 “ Man act as a third Person in a Transaction  
 “ whereof he had not the least thought, viz. that  
 “ he has been dispossessed of his Contract; which  
 “ was only talk’d off between us.

“ This Affront hinders me to enter upon any  
 “ thing that should render the Character I always  
 “ have had, dubious, from a quarter which I ne-  
 “ ver could have expected. It is well enough in  
 “ Books of Controversy to say : I did not stand  
 “ to my Word, I did not know what I said, I  
 “ acted in a different manner than what I spoke  
 “ of, and that I talked upon my own Profit when  
 “ I dealt with my Neighbour : But this nobody  
 “ dares to say in good earnest that deals with me ;  
 “ I can suffer it that it has been said so, for I am  
 “ a Christian, but I’ll take care for the future to  
 “ give no occasion to such Accusations (15).

“ But as this Affront does not affect my Heart,  
 “ so can it not hinder me from freely assisting my  
 “ Neighbour with my fervent Prayers and Counsel.  
 “ And so I wish, with all my Heart, that in the  
 “ Church of *Herrnbaag*.

“ That in Respect to the Wealth of both Parties,  
 “ the Sovereign’s Magnificence, the real Condi-  
 “ tion of his Protection were so prudently, justly,  
 “ and totally combined with the true Essence of  
 “ particularism of this Community, wherever it  
 “ dwells, that

(1.) “ No Alteration of Government.

(2.) “ No Writing of Books.

(3.) “ No Enmity of wrongful Neighbours.

(14.) Vide Sect. 12. Note 4.

(15.) Shall the Public not be warned when Letters, Actions,  
 Promises, &c. prove a Man to be such a one ?

(4.) “ No Alteration that is possible for a hundred Reasons, no lessening or banishment of the Inhabitants.

(5.) “ Nor the Riches of the Gentry or the contrary Appearance to this of some Members that sometimes come hither, may have Power to affect the same, or that the Remedy against this, might be found in the Plan that is drawing up (16).

“ That the Sovereign’s Regulation may once for all be communicated to those of the Brethren, or such of their Deputies, who will always be answerable, as it has been done in *England, Denmark, Prussia*, and now lately in *Saxony*.

“ For the general Diaconat must here mind as well as in other Countries, the Promise made to my Cousen last Year, in Consideration of his Sufferings by the War, whereto I promised 1000 Guilders, 400 of which are paid already, or if there should be any Sum agreed to for the Payment of the yearly Revenues (17). Nobody but the general Deputies are able to give the Sovereign a right Idea of the general Constitution of the Brethren, their Subjects, and the Discipline of the Brethren. And as they won’t receive Orders of them, so a Christian Sovereign won’t willingly (for Ignorance and without any Views) rout the fundamental Principles of a Community that is come to live under him in good Confidence towards him (18). And as this often happens by Circumstances of no Consequence to the Sovereign, so would it be a good thing

(16) In the Plan which they delivered was the Remedy by which they would have resisted the Sovereign’s Authority.

(17) This should induce *Budingen* to acknowledge the general Diaconat.

(18) The Sequel of our Narration will vroof this to be F2ft. Conf. Sect. 22.

“ to

“ to be rightly informed of the prudent oeconomy of the Brethren in all Countries wherein they dwell ; *i. e.* to know how it is here with their Buildings, whereby many things are to be observed in regard to the situation of the Place, whereby many Matters occur which don't hurt the Sovereign's Authority or Interest (19), and are all such that the Sovereign of *Budingen* could ask the other Sovereigns, who have Brethren for Subjects, and could openly call other Sovereigns to assist him if he should find he could not resist such of his Neighbours who hate the Brethren without Reason (20). In short Mr. *de Damnitz*, and our beloved *Peistel*, who soon will be at *Herrnbaag*, can certainly act to the liking of my Heart without my being concern'd in it (21). My Heart would like my Cousin of *Budingen* above all things.

(1.) “ Should rightly know the Brethren, their Principles, Establishments, Views, way of Proceedings, and their fundamental Articles of their Doctrine and Discipline here and every where (22).

(2.) “ Would continue this Knowledge by help of Monthly Journals, by a Notary that is sworn in, in the *Moravian* method (23).

(3.) “ Would protect them from all foreign Insults, alone by himself or by the help of other Sovereigns, as far as such Insults regard their civil

(19) This would not have been done as long as their Power could balance that of *Budingen*, but what would have been done in the contrary Case?

(20) This is always reckoned as a Fault of any Prince, especially if he has brought himself to it through his Regulations.

(21) Count *Zinzendorf* likes to negotiate through others so that he is screen'd, till his Time comes that suits him.

(22) Why should not the whole World know the same.

(23) Such a Man will afterwards send in authentic and true Journals.

“ Life

“ Life in other Places, and disturb their whole  
“ Constitution here (24).

(4.) “ Was so absolute a Prince in all civil  
“ Matters, as an Elector, or Judge to decide all  
“ Cases according to the agreed Plan, and that he  
“ for this Protection did receive all Revenues pos-  
“ sibly to be expected from such an Establishment ;  
“ and at least 200 Guilders yearly more out of  
“ any other Article that could be found out for  
“ that Purpose.

“ Here you have my whole Heart at once, and  
“ if you work according to the same, my fervent  
“ Prayers and Service from abroad, if you want  
“ the same.

Count Zinzendorf further declared, *December 27.*

“ I for my Part, as far as I take part of the Com-  
“ munities founded by me, mostly build at my  
“ own Expence (25), let other Books say what they  
“ will, nor had I any contending before *Herrnbaag*.”

1. “ Is not reconciled with the Sovereign.

2. “ A Demonstration *that is of as much Profit*  
“ as possible, and something more.

3. “ In regard that civil Matters are put into a  
“ right Connexion with the Regency at *Budingen*.

4. “ The Protection is not only required in re-  
“ gard to the whole, the Efforts of foreign Sub-  
“ jects, Synods, Consistories, foreign Schools, Se-  
“ minaries (for the Count is not to be troubled  
“ with these Matters, and the Community is se-  
“ cured enough against them by *Saxony, Prussia,*  
“ and the *English* Parliament) but in regard to the  
“ Protection that other Sovereigns give to the  
“ Communities that live in their Territories, for

(24) So the Sovereign should be at War to defend a So-  
ciety he himself disapproved. What a Fault would not this  
have been.

(25) Here he is the Founder, before he knew any thing of  
their Contract for their Reception.

“ this Place in particular. The last, *Herrnbaag* has  
 “ hitherto not enjoyed, but only a Toleration, else  
 “ Counsellor *Meyerboff* would have punish’d the  
 “ Author of the Lexicon, published at *Basel*,  
 “ about the Article inserted there, of *Herrnbaag*.  
 “ But a certain evangelic Puissance will shortly  
 “ so proceed therein that it will be easy to follow  
 “ its Example. I love your Sovereign so well  
 “ that I should only desire of him to give himself  
 “ no Trouble, provided he does not believe such  
 “ Calumnies.

The first Conference between Mr. *de Damnitz*  
 and Mr. *Brauer*, was holden the 29th of *December*,  
 whereof we shall insert here a short Extract.

“ Mr. *de Damnitz* declared that he would chuse  
 “ a Recorder out of *Saxony* who should administer  
 “ Justice. I said: That the Sovereign would  
 “ have a Regulation according to the Constitutions  
 “ of the Empire in civil and political Matters;  
 “ the Plan of which I shew’d him, and we read  
 “ the same together. He replied: That the same  
 “ contained many Matters which were contrary to  
 “ their fundamental Principles, by which their  
 “ Care for the Souls would be disturbed. I an-  
 “ swered: All things were according to the Con-  
 “ stitutions of the Empire; according to which all  
 “ Courts of Judicature are to be regulated. He

(26) Count *Zinzendorf* the 13th of *April*, 1750, wrote:

“ One Family maintained till now all common Institutes for  
 “ these 28 Years, and that it is in *England*, just as in *Ger-*  
 “ *many*. So comical and paradox this sounds, so true is it too,  
 “ and so true remains the same when the Accompts were settled,  
 “ as lately hath been done. I speak as it has been from the  
 “ Year 22, to *April* Anno 50. I can’t say if the Calamities and  
 “ Disappointments we have met with hitherto, will make it  
 “ necessary to make any Apostolic Collections, it is just and  
 “ natural. A considerable Indolence in the Properties of Fa-  
 “ milies and common Institutes, and accurate Accompts have  
 “ hitherto been Masters, which is not so old and Apostolic.  
 “ But I have let it pass.

“ said

“ said it was against the Contract to force any  
 “ body in their Community, or permit the build-  
 “ ing of a House. I told him, the Bailiff was  
 “ not to be in their Community. He was not to  
 “ be, nor should become one of them. He re-  
 “ plied: Then would he be their Persecutor and  
 “ Oppressor. I answered: That that was not, the  
 “ Consequence; the Sovereigns under which they  
 “ dwelt were not of their Community, neither  
 “ was he their Oppressor. He said, it would ap-  
 “ pear if it should come to a Law-suit or a local  
 “ Commission, to be against the Contract. They  
 “ had a Right to hinder any body from living  
 “ there, and had still some Friends left. I told him  
 “ that the Sovereign wish’d it would come before  
 “ a Judge to obtain Occasion to remove all Re-  
 “ proaches hitherto made. He answered, that he  
 “ never liked to bring a Sovereign into any Trouble,  
 “ and pray’d of me to tell him if there was no Re-  
 “ medy left to restore Confidence to each other.  
 “ I told him, that this being a Matter which we  
 “ ought to be well convinc’d off, it could not be  
 “ done without just Actions. This gave Occa-  
 “ sion to a long Discourse *pro* and *con*, and at last  
 “ he asked me, what I thought of Count Zinzen-  
 “ dorf? I told him, that I could not take all  
 “ things for Lies that had been wrote against him.  
 “ He said, that notwithstanding this, the Cer-  
 “ tificates of so many Sovereigns could easily  
 “ make *Budingen* follow their Example. I replied,  
 “ That a Judgment could not be formed by any  
 “ Power but by infallible Principles. Mr. *de Dam-*  
 “ *nitz*, produced then some Narrations of the Estab-  
 “ lishment at *B*—— and would from thence shew  
 “ how disinterested Count *Zinzendorf* was; and  
 “ proposed at last a Poll-Tax instead of all Taxes.  
 “ I told him that was the thing, but they could  
 “ ruin even this Revenue, if they should still have



“ the Liberty to send the Subjects away at their  
 “ Pleasure. He answered, they did not do that  
 “ if they were well used. They liked their So-  
 “ vereign sincerely. Mr. *de Damnitz*, had, during  
 “ this Time, wherein he seem’d to believe that  
 “ they at last would accept of a regulated Court  
 “ of Justice, a Plan which he shew’d me. The  
 “ same set forth that they would renounce all  
 “ their civil and oeconomical Privileges if they  
 “ might maintain an unlimited Constitution of the  
 “ Community. Mr. *Damnitz* asked me if I thought  
 “ this would restore a perfect Confidence? I told  
 “ him I could not tell what my Sovereign would  
 “ think thereof, Confidence could not be without  
 “ convincing Proofs, and that I rather would deny  
 “ that such could come from thence. He said,  
 “ This Plan should be delivered if the Confidence  
 “ thereby could be restored therewith.

This Plan, dated the 29th of *December 1747*, and  
 written in the Name of the whole Community of  
 the unaltered *Augsbourg* Confession, was this.

“ Your Lordship last Summer received a Ca-  
 “ veat against some Negotiations (27). This was  
 “ done out of a real Sorrow that the Community  
 “ should come under some Engagements, which  
 “ would be of great Detriment to us if the Nego-  
 “ ciators of them should die or be far from us.  
 “ We knew the way of that Mediator’s Proceeding  
 “ very well, and he himself perhaps can’t deny  
 “ that he is not to be match’d with regard to his  
 “ Perfection, but because he can so seldom well  
 “ agree with the World (28). We have therefore  
 “ thought it more proper, that our ordinary De-  
 “ puties, who with our Consent have presented  
 “ our *English, Dutch and Prussian* Communities,

(27) This is the Letter alledged in the Paragraph.

(28) If his ways of Proceeding are the most Honest any  
 body may judge out of these Narrations.

“ should

“ should confer with your Lordship’s Counsellors,  
 “ to accommodate every thing to your Satisfaction,  
 “ tion, for it is not about common Town Transactions  
 “ but about new situations of Ground, and  
 “ it hath vexed us confoundedly that we in several  
 “ Places have been told, that your Lordship had  
 “ been displeased therewith (29).

“ And as your Lordship did at that Time, and  
 “ often afterwards, assure us, that you would  
 “ leave the Point of Religion and our Liberty of  
 “ Conscience as it was, and that we should enjoy  
 “ it as before, as other evangelical Sovereigns, of  
 “ whom we have been received these 25 Years  
 “ (notwithstanding all dispersed Calumnies against  
 “ us) and the Elector of *Saxony*, even in the Time  
 “ that our illustrious Director was banished, have  
 “ let us enjoy, which Mr. *de Damnitz* has told us  
 “ to have heard your Lordship repeat, therefore  
 “ an oeconomical and civil Point only comes under  
 “ Consideration, wherein we consider the Sovereign,  
 “ in whose Territories it hath pleased Providence  
 “ to plant us, as our trusty Parent who  
 “ takes us in his Care, and thinks it really more  
 “ fit for us to expect Regulations from him,  
 “ that agree with our Circumstances, than to  
 “ conclude Contracts with the same (30); so  
 “ we know no better Method to take Care of  
 “ our Community than to give all Privileges  
 “ back again to the Sovereign that were granted  
 “ in the Contract, Anno 1743 from the 4th to  
 “ the 24th Section, with the annexed humble

(29) It is impossible to find out this Construction, and these Words certainly contain something which they would not speak openly.

(30) The Sovereign would give them their Liberty of Conscience as far as possible by Scripture and Reason, as he even said in his Edict for their Emigration, but not so as they wanted to enjoy the same.

“ Assertion that we shall submit and accept what  
 “ your Lordship shall please to correct or alter  
 “ therein, without making one Word : So that the  
 “ Contract might be copied in another Fashion, or  
 “ that these Clauses which *disanul the Contract in*  
 “ *Sofar*, might be annexed to the same, and shall  
 “ serve us for a Sanction, and oblige us and our  
 “ Successors. We shall reckon us happy if we  
 “ always have Power and Strength enough to con-  
 “ firm this Testimonial of our Devotion, by ful-  
 “ filling the same without Interruption (31).

#### S E C T. XXXIV.

*Budingen* thought now that it would bring every thing in *Herrnbaag* in good Order, as Mr. *de Damnitz* had not much opposed the putting a Bailiff there. But he wrote the 30th of *December* quite another Declaration :

“ I have by making the Report of our Confer-  
 “ rence observed that the Idea your Sovereign has  
 “ of putting some body here for the Direction of  
 “ the civil oeconomical Matters cannot be put  
 “ in Execution, that the same Person should al-  
 “ ways live in the Community ; I did not reflect  
 “ directly upon this special Circumstance, be-  
 “ cause that I, being well convinced of the Good-  
 “ nefs of our Cause, thought it the verity of this  
 “ Principle :

*A Community of Jesus Christ never loses any thing by the sharpest Inquisition.* “ But have afterwards  
 “ found,

(1) “ That there is a great Difference between  
 “ rigid

(31) They always thought that the Sovereign only acted against their Pretensions for to gain more by them. This made them make these Offers.

(1) This Difference is very right. For by an Inquisition which lasts for some Time only, the innocent Inhabitants may be easily sent away and kept in good Humour for some Days.  
 but

“ rigid Inquisition and of short Continuance which  
 “ always must turn to the benefit of the Commu-  
 “ nity’s Profit, and the settled Residence of a Man  
 “ amongst the Community, who thinks differently  
 “ from all the other Inhabitants, and acts autho-  
 “ ritatively.

(2) “ That such a Man soon or late would be  
 “ reclaimed by the Power of Truth, and then  
 “ thinking as we do, lose his Character: or if  
 “ this should not happen, the Impartiality which  
 “ he had at first shewn in the Beginning, supposing  
 “ him to be really such, would soon break out into  
 “ an Opposition, which would be of bad Conse-  
 “ quences both to himself and the Place; besides  
 “ the continual trouble to the Government.

(3) “ The intended Reformation in judicial  
 “ Matters and Augmentation of Revenues would  
 “ not be obtained thereby: for a Community of  
 “ Christ are no Quarrels, no Contracts would be  
 “ made the discontent being general, and the Re-  
 “ venues by the most favourable Computation  
 “ would not amount to 300 Guilders.

(4) “ That such Thing has not been desired in  
 “ any Place for these 25 Years since the Commu-  
 “ has existed, much more insisted.

(5) “ That at present there lives not in any  
 “ Place of the Community one single Person who

but they acquire a powerful Assistance in the Authority of  
 a Judge constantly resident among them. He can set  
 them at Liberty when they, as has been done, are imprison-  
 ed, or when no Brother is allowed to give, sell, or have any  
 Intercourse with them.

(2) A Man must be thought to be Honest as long as the  
 contrary is not proved.

(3) So they confess that they do not belong to the *Aug-  
 burg* Confession, nor to the reformed Church, but the Question  
 is concerning the rectitude of their Constitution, not that of  
 other Communities.

(4) This makes them reign so long.

(5) *Vide* foregoing Section, Note 31.

“ is not a Member, and that purely for the Advantage of his Soul without any other temporal Aims.

(6) “ That even at *Neusalza* in *Silesia*, which is in the like Circumstances with *Herrnhag*, no such Thing has been required by the King of *Prussia*. He has permitted two Brethren to be Members of the Senate there with Vote, and has demolished the Houses of the Citizens to make room for building Houses for the Brethren.

(7) “ That Community knows the bad Consequences of People coming to live among them only for a few Weeks, and saying that they did so for their Souls sake.

“ Your Penetration must foresee the Consequence of placing here a Man with his Family, wherein they would do what they pleased. You very well know how little this could agree with a true Flock of our Saviour, and that it is expressly against the 10th Section of the Contract. I can't believe that this Idea comes from you, or that you would persuade the Government to persist in a measure both impracticable and big with the greatest Mischiefs to us. I can say that Count *Zinzendorf*, contrary to my Expectation, gave himself up to Melancholy on the Birth-Day of his Daughter, but it was from hence he saw by your Billet that there was still a strong Attachment to the former Scheme: and now he is averse from laying before the Community that Plan which I shew'd you. He thinks it would be cajoling the Community at once to throw up these Privileges which they so dearly bought, and becoming its Executioner,

(6) They always mix apparent Good with apparent Evil.

(7) Was their System founded upon Scripture and Reason, no true Christian would endeavour to explode it.

“ unless

“ unless the great ones are pleased totally to re-  
 “ cede from their Purpose. He said: That he  
 “ had now preached 25 Years to the *Moravians*,  
 “ ever exhorting them to be humble and submis-  
 “ sive, to cultivate quietness and abstain from Con-  
 “ fusion as hurtful to the Soul. But that he saw  
 “ himself always disappointed, and therefore would  
 “ be silent during his Stay here, but afterwards  
 “ he should be obliged to act in Concurrence with  
 “ other moderate Elders at convenient Places as  
 “ the only reason to save himself, and prevent the  
 “ threatening Destruction; nor could he say it  
 “ might not end in a total Emigration, the possi-  
 “ bility of which *Pilgarrub* could prove; yet  
 “ would he make such leave the Place as were ido-  
 “ lized there, whilst none should remain but those  
 “ who were most Obnoxious.

“ I have observed moreover that any Regula-  
 “ tions which such a Person should make, is not  
 “ the thing they fear, but they dread the Con-  
 “ fusion which would result from his variance  
 “ with the Community, and which strikes at the  
 “ fundamental Plan of a Village of our Land built  
 “ at such Expence. And if the Statutes of the  
 “ Place, and this Man's Ordinances were so or-  
 “ dered that they neither directly or indirectly  
 “ shackled the Liberty of Conscience, or obstruct-  
 “ ed the Exercise of Religion, and culture of the  
 “ Souls, the Community would chearfully admit  
 “ of an Inquisitor established by the Sovereign,  
 “ and be submitted to any Direction in External,  
 “ whereby the inward Man did not suffer. That  
 “ they would at their own Expence build a House  
 “ for this Person in the Neighbourhood (though not  
 “ in the Village) *e. g.* near the *Herrnbaager* Church,  
 “ especially if thereby the old Harmony could be  
 “ restored. (8). I

(8) The culture of Soria consists in preparing their System,  
 The

" I heartily wish you would consider the Importance of this Point, and prevent by your good Counsel any future Mischiefs, then those Difficulties may be dissipated as would turn to the manifest Disadvantage of your Sovereign, and the high Esteem which all the evangelic Princes had for the House of *Budingen* on account of its gracious Reception of the Brethren, would suffer an Abatement; for it is easily to be seen, and the Event will prove it, that the Community will find Protection and Countenance from more than one Prince (9). But if there are expedients which would conduce to the Honour and Interest of the House of *Budingen*, singular to those authorized by the Establishments in other Countries, (though without any principal Point remaining inviolate:) I shall do all I can to give a better turn to this Affair. Then will you find no People more facile and obedient than here, and though that would put an end to my Commission, I should rejoice in the Harmony myself."

To this was answered, that no Man capable of oppressing them, should have that Place, that it was only done for the right Administration of Justice in the first Instance. At the same time, Count *Zinzendorf* pray'd that Count *Stollberg-Wesnigeroda*, who had just then paid a Visit at *Budingen*, should be invested with the Power to enquire into their Constitution, but was rejected (10). Another way

The *Herrnhag*-Church did not belong to them, but to a reformed Society near that Village.

(9) Here you find an Example of their Haughtiness.

(10) Count *Zinzendorf* pray'd for this himself, and wanted the Examination to be formed according to the Plan laid down by Mr. *Fraenius*, who was a strenuous Opposer of them. The Sovereign answer'd him, that this Article deserved notice. Count *Zinzendorf* replied, That he himself was absolutely a

*Lutheran*

way was found out by them to make the Sovereign alter his Intention. Mr. *Beuning* was persuaded to re-demand his Loan after the fifth Year, which was meant for 30, and this he did in such a manner that *Budingen* answered him, That it was as plain as the Sun who had pen'd his Demand, as well as the real Motives and Drifts of it (11); but that the Deceit would not be imputed to him, and that on the contrary, he might be believed, as an honest Man, to have advanced the Money: His Demand was accepted, and the Capital should be paid him at *Easter*, 1749. This, far from altering the Government's Design of a Visitation for purging *Herrnbaag*, rather evinced the Necessity of sifting the Matter to the bottom. But finding that if the Sovereign should during these Circumstances still pursue his Plan, the People at *Herrnbaag*, who spoke nothing but after their Elders, and likewise others would believe this to be done out of mere Revenge, or to retard the Payment. It was therefore resolved for the present, that the Law should be suspended and all Obligations about the Loan be discharged, that upon Occasion they might be the more able to take all Measures necessary for avoid-

*Lutheran* in all the amplitude, and that the Sovereign being a *Calvinist* might dispense with a Theological Examination, adding:

" My personal Religion need not be examined, after that  
 " the King of *Prussia* hath approved the same, *May 5*, 1746,  
 " and another *German Prince*, the 4th of *August*, last Year.  
 " It is enough for us that your Ministry has received us after  
 " the Example of other Princes in Europe, especially in the  
 " Empire, and Privileges for our Discipline have not been  
 " curtail'd. It is however true, that all these Books of Con-  
 " troversy which overflow *Germany*, and which abuse the  
 " Public in regard to us, are worth no other Examination  
 " but an Inquisition, which would end in the common noise,  
 " and the Laws of the Empire condemn such Productions to.  
 " We ought not to be suffered in any civil Society, if we  
 " were such People as they say."

(11) *Vide* Sect. 12. Note 4. Sect. 13. Sect. 36.

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ing such Reproaches, and which so artful a Constitution did require. Therefore other Proposals were made, notwithstanding it plainly appeared that the Establishment of a Comptroller there could never be compassed by amicable means. The Subjects of the Conferences and Correspondence were,

1. The Regulation of the ecclesiastical Constitution.

2. The Administration of Justice; and,

3. The Farming or Regulation of the Revenues of *Herrnhaag* (12).

The last Point was immediately settled for five Years, but about the two former they differed; he declaring in relation to the first, that he would do or agree to nothing from whence it must be thought that he approved of, and was a party in their Religion or its Rules. A Toleration he

(12) *Mr. de Damnitz* said, *Jan. 5, 1748.*

"The *Moravian* Church, who has their Inn-keeping, wherever she is, is the only way to rise the Revenues, For the Community of one Place can give no more than lies in her Power, and as is mention'd in the Contract, and the Revenues of the Shops, Public Inns, Apothecary-Shops, &c. belong to the Payment of the Interest for the Debts of the general Diaconat; of these the Community can't dispose of. But that is possible that the *Moravian* Church pays something for her being sometimes here and to have several Institutes. And there the Count *Zinzendorf's* Generosity is known enough, and that he rather gives than takes. But this must be done with some Air, not to make too hard for the *Moravian* Church, and that its Privileges are and remain the same as she enjoys them in other Countries."

Count *Zinzendorf* wrote the same Day.

"Our Institutes won't be here for nothing as Guests, but will shew themselves to be generous."

*Budingen* saw that thereby nothing was intended but to get this Church acknowledged, and to make it his Interest not to distrust the same. This made Count *Zinzendorf* answer, when this Suspicion was mentioned to him.

"The Revenues of the *Moravians* must cease with its Institutes, just as those of a Manufactory cease when the same becomes a Bankrupt.

would

would grant them; but they were not to meddle with Politics. Count *Zinzendorf* was for a new Contract, and that the Certificate in their favour should be renewed, or at least that one should be drawn up in these Words.

“ That the *Moravian* Brethren should enjoy the same Liberties granted them in the King of *Prussia*’s Charter, of which a Copy as of Baron *Cocceji*’s Opinion, and Rescript to the *Prussian* Ambassador at the Diet should be annexed.

*Budingen* refused such a Contract. But Count *Zinzendorf* insisted on the Alteration of the religious Article in the former Contract, for that they were not *Moravians* but thorough *Lutherans*, or of the *Augsbourg* Confession, and would not bear the Name of a Sect, and being thus exempt from acknowledging the *Saxon Formula Concordiæ*, and this he desired might be entered in the Protocol as an authentic Document thereof. But neither would *Budingen* comply with this. Count *Zinzendorf* then proposed that the Sovereign should only write to this Regency, that he would tolerate the People at *Herrnbach* who were of the *Augsbourg* Confession, in case they were *Moravians*, on the same footing as other *Lutherans*, and grant them the same Liberties as they enjoyed in *Prussia*, and that all his Contests with them were terminated to his Satisfaction. This alone was rejected by the Sovereign, notwithstanding some profitable Offers made him, but answered, that the late Facts were still upon his Mind, and that the present Overture appeared momentous, for him to engage in no new Negotiations, without a further Insight into the Regularity of their Principles and Practice. This unexpected Pertinacity made Count *Zinzendorf* think, that the Revenues had been settled with such a ready Unanimity as a prelude to the Ruin of *Herrnbach*: and this Surmise was confirmed by some Letters

Letters from *Francfort*. Count *Zinzendorf* desired Mr. *Brauer* to tell him the Truth, which he did, and being obliged to send Count *Zinzendorf*'s Letter back again, he also received his own back with Count *Zinzendorf*'s Remarks (13), which are:

" I send herewith some of the Writings back to your Lordship, according to your Desire, and have the Honour to assure you, that it was never in the Sovereign's Thoughts first to settle his Revenues from *Herrnbaag*, and afterwards to destroy the Place (14). That a certain Sum is demanded for the Farm, is, because it is impossible to be sure of receiving all the Revenues if an Officer be not appointed; there appears no other way, and to this you oppose. So the Sovereign will have a certain Sum till he sees how the Place may thrive. It is true, the Sovereign will not hear of any new Contract, nor interest himself further in your Community than a Count *Zinzendorf*'s Remarks. Toleration, but not by approving the same \*.

\* *This is not necessary in a Country whose Sovereign hath suffered different sorts of Schismatics for these thirty Years* (15).

" He will not renew the old Contract, nor enter into any Connection, which might imply a Confirmation of the same. The So-

(13) Count *Zinzendorf* always likes to have secret Intelligence given him, and often orders his Letters to be sent back again, as he answers; and this is the Reason that we cannot insert here this his Letter. By these Means he gets Intelligence without Posterity knowing how these Affairs have happened. Nor does he like that any Letters to him should be written by any other Hand. This made him write to Counsellor *Reich*, October 12, 1750.

" I am a good honest Soul, that have no Intention to make Records when I write familiar Letters.

(14) The Sequel will prove that this was right earnest.

(15) This the Sovereign of *Budingen* never has done.

" vereign

“ vereign for many va-  
 “ lid Reasons thinks the  
 “ Contract void \*, par-  
 “ ticularly as not made  
 “ with that Candor, E-  
 “ quity and good Faith  
 “ which should always  
 “ accompany such im-  
 “ portant Matters. But  
 “ that there should be a  
 “ Correspondence with  
 “ the *Franckforters* for  
 “ destroying the Place,  
 “ is an original piece of  
 “ News\*. Suppose there  
 “ was any such Intenti-  
 “ on, in what could they  
 “ help us, and what Assis-  
 “ tance could be expect-  
 “ ed from them as be-  
 “ ing Strangers. That a  
 “ stricter Eye should be  
 “ kept on the Conduct  
 “ of the *Herrnbaagers*;  
 “ that their System is  
 “ not to be thought so  
 “ irreprehensible and so  
 “ innocent, so pure, is  
 “ as manifest Truth,  
 “ and to be super-abun-  
 “ dantly proved (17).

“ But the Sove-  
 “ reign will cause the  
 “ Constitution of this

*\* This is wrong, all  
 Contracts at this rate may  
 be annulled: why is not  
 there a new one made(16)?*

*\* This is an oversight  
 of yours. The Notice was  
 from an Ambassador of a  
 certain Circle not mention-  
 ing Franckforters, but  
 the same Lords, writing to  
 me last Year, saying, that  
 these Lords envied the  
 Counts of Budinggen, and  
 wished they would strike a  
 decisive Blow at Herrn-  
 haag. Your Sovereign  
 however declared his Plea-  
 sure to have a certain Sum  
 from the Community for his  
 Revenues on the Farm, or  
 such Contracts which do  
 not belong to the Commu-  
 nity, so I endeavoured to  
 remove their Suspicion and*

(16) This has been found in bringing so many Manufactur-  
 ers in the Country and in their Religion.

(17) Of this the Reader finds many Proofs here.

“ System

“ System to be fairly *Repugnancy even to such*  
 “ enquired into before *Imposition.*  
 “ he will destroy it \*. *\* Public Affairs does not*  
 “ If intitled to Tolera- *turn upon Conviction but*  
 “ tion, it will be tole- *Consent; besides, upon every*  
 “ rated, under the Re- *body being duly paid, we*  
 “ strictions common to *are ready to remove. We*  
 “ other Religions. But *are good Souls, and will be*  
 “ the Sovereign in tole- *of no Burden to any body*  
 “ rating it without Ex- *(18).*  
 “ amination, and per-  
 “ mitting the Danger to  
 “ increase, would act  
 “ both against his Duty  
 “ and Interest \*. *\* And nothing will be*  
                                   *said against it if the de-*  
                                   *sired Sum is paid for it.*

This now gave the Directors of the Commu-  
 nities to see the Impossibility of succeeding, there-  
 fore they contented themselves with the Toleration.  
 But fresh Troubles began when the Regulation of  
 this Judiciary came under Deliberation. *Budingen*  
 agreed that a Judge should be presented to the So-  
 vereign, who was desirous of knowing how they  
 administred Justice, reserving for himself the no-  
 mination to the Office. The Directors insisted on  
 this favourite Point, that no Person that was not  
 of their Community should be made Judge, alledg-  
 ing the former Contract as before. The Sovereign  
 declared that they had circumvented him in this  
 Contract by a false Representation of their System  
 both Ecclesiastical and Civil, and that therefore he  
 would do nothing which might be construed into  
 a Confirmation of it. This put a stop to Mr. *de*  
*Damitz's* Negotiation with Mr. *Brauer*.

(18) A Sovereign, as head of the Church, can determine the Religion and Regulation of a Community.

(19) This need no Argument.

Count

Count *Zinzendorf* afterwards wrote a Letter to the Sovereign's eldest Son, saying, he would agree that Matters should rest five Years, which were to be employed for a Reconciliation. Upon which the Sovereign came, the 20th *February* 1748, to a Resolution to let Matters be as they were for five Years to come (20), and to accept of a certain Sum for his Revenues, about which a few Writings were drawn up between the Sovereign and Mr. *de Peiffel*.

S E C T. XXXV.

Count *Zinzendorf*'s last Effort was, that he might sign the Act of Cessation together with the Sovereign (1). He did that, without doubt, that he

(29) These five Years stipulated have also been free for them.

(1) It is evident that Count *Zinzendorf* had a Reason of great Importance, that he wanted to make the Contract with the Sovereign's own Person himself. In the Beginning of *January* 1748, Mr. *de Damnitz* sent Mr. *Brauer* the following Information drawn up by a Brother of Eminence.

“ If *Budingen* treats the Brethren so well as *England, Holland,*  
 “ and all those that have made Contracts with them about their  
 “ Establishments, no better Negotiator than the *Papa* can be  
 “ found. His constant Principle, upon these Occasions, being  
 “ to look at the Things of another ; and when they, in  
 “ Confidence, only sign his Plans, Sovereign and Subject can't  
 “ wish for a better Mediator ; for I am sure Care has been  
 “ taken that the Prince shall receive what *Herrnhag* is able to  
 “ give. But if *Budingen* has any other Views, the *Papa* is a  
 “ pernicious Agent ; for acting on paternal Views, and suspecting  
 “ no Snares, he may involve the Community in such  
 “ Engagements as no Constitution of the Empire exacts.”

What Count *Zinzendorf* wrote to Mr. *de Damnitz*, 30th *January* 1748, and he afterwards to Mr. *Brauer*, 4th *February*, partly agrees and partly contradicts the Premises. The Count says,

“ I acknowledge myself, through divine Grace, a little  
 “ simple Dove ; in all Things relating to my Neighbour or  
 “ myself easy and flexible, yet wary and circumspect, ready  
 “ to open my Purse : though any who should go about to gull  
 “ me of a single Dollar, would find themselves mistaken in  
 “ their Man.”

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might

might gain some Ground at *Herrnbaag*, and that *Budingen* might not except against his Reception and Directorship. But the Sovereign would treat with nobody but the Freeholders there. Count *Zinzendorf* alledged the following Reasons on his Side.

1. I can effect what I sign.
2. I am Syndic with full Power, but another must ask the Community (2).
3. That by these means the Community at *Herrnbaag* had not to meddle with it, which
  1. Must not know such Things (3).
  2. Whose Guardians dare not make an interim Contract in prejudice of that of the 1st January 1743; for this is against their Duty and Conscience, and would be severely punished by the civil Elders, who soon or late would call such Guardians to an Account (4).
4. It happens very fortunately that Mr. *de Peistel* is present; he is civil Elder, and if, instead of the Community of *Herrnhaag*, the whole Community be inserted, he may sign (with my tacit Consent (5)).
5. If I don't sign this Contract, *no new one can be promised*, for nobody can annul or impower to annul the former, without making himself odious to all the Community.
6. If a new Contract should be made, which I wish, the Sovereign is not peremptorily to determine in it, for he has only a Right as a contract-

(2) These Titles only serve to cloak their real System, and this denotes the Sovereign of *Herrnbaag*.

(5) This was entirely against the Sovereign's Intention.

(4) With what Face then can it be denied that they were Usurpers of the Sovereign's Jurisdiction?

(5) Every Colony is, as it were, a Branch of a Republic, all of them in a strict Connexion; but, according to their Situation, admitting of some Difference in their Constitution.

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ing Party; but it must be done with more Prudence, yet without Fraud; that it was what all the Communities prayed for (6); for the Contract contains Things actually repugnant to our Constitution, inserted by Counsellor N. (7), “ and  
 “ about which I have been disputing with him  
 “ these four Years, and these he surreptitiously  
 “ got signed in a Hurry when I was in *America*.  
 “ If you say, why was it not then altered directly?  
 “ I answer, It is a very bad example to annul, or  
 “ so much as to alter. What would the World  
 “ think were we to alter our Contract three times  
 “ in ten Years, out of Complaisance to the Sovereign? Who would like to live in such a Place?  
 “ In five Years, and among a virtuous People,  
 “ the Nature of the Thing would furnish irreprehensible Temperaments: But this must not be  
 “ openly told lest it ulcerate the generality.”

These Reasons not seeming sufficient were rejected, and it was judged that an Affair of this Nature should be transacted by a Deputy, and Plenipotentiaries of the whole *Unitas*. The Increase-Contracts had hitherto been made with the Deputies of the Inhabitants, and nobody knew, from the Increase, that the *Herrnbaagers* were in a Society with other Colonies, or that they were subject to a general Deaconry, and that among them were Persons who set up to be independent on the Sovereign, and claimed a Supremacy in all Matters ecclesiastical and civil. This clandestine crafty Junto had never been acknowledged, much less any Contracts made with them. Count *Zinzen-*

(6) *Budingen* found there was no such thing as coming to a candid Negotiation with them, he was thwarted in the fairest Overtures, so all this was nothing but mere Words.

(7) Vide Sect. 5. Note 4.

*dorf*, aiming to curry Favour at *Herrnbaag*, desired that this Contract now depending, should be made by the whole *Unitas*. *Budingen* would have nothing to do but with the Inhabitants, and made the following Remarks on the Act of Cessation.

“ The *Unitas* is a Body known neither physically nor morally, of which no proper idea can be formed. 2. Is foreign to this country. 3. Of an uncertain Existence. And as the former Contracts have only been made with the Deputies of the Community dwelling here; and the only Question in the Contract being about Rights and Obligations relative to the Colony established at *Herrnbaag*, there is no Occasion for Mr. *Peistel* to have a Power of the whole *Unitas*; and of what Use were it, as here he can be look’d upon only as a Deputy of the Community at *Herrnbaag*, or as a Freeholder there, and as such, and in no other Quality, can he contract.”

Thus *Budingen* saw the Danger accruing from this *Unitas*, and perceived that they were driving at a Superiority over *Herrnbaag*, else there would have been no Objection against contracting with Mr. *Peistel*, whatever Deputy he had stiled himself. This Exception Count *Zinzendorf* being aware of, affirmed that they always made their Contracts in this Manner, and that they had removed the Colleges, which gave such Offence, to *Budingen*. His Words were as follows, in a Writing dated 18th February 1748.

“ Refusing to contract with me, you must with the Deputies with which you have made the first and second Contract, though in the second I have no Concern. These were the Deputies-General of the Church, namely, Bishop *Nitschman* and *Virugelstein*, who both were no Inhabitants

“ tants of *Herrnbaag*, and neither could or would  
 “ be (8).

“ In *England, Holland, North America, Den-*  
 “ *mark, Brandenburg, Saxony, Wetteravia and Voigt-*  
 “ *land*, we have twenty-one Establishments, ex-  
 “ clusive of others, as at *Surinam* and *Caprio de*  
 “ *Barbice*, it has not been moved to form the  
 “ Contract, which was to be a standing Regula-  
 “ tion, but with those Deputies of whom the  
 “ Counsellors at *Budingen* pretend no physical or  
 “ moral knowledge can be had.

“ These Counsellors have had the civil Elders,  
 “ Deputies, and the whole *Unitas*, in these Terri-  
 “ tories, without any Disturbance or Prejudice to  
 “ the Sovereign's Rights, ever since the Year  
 “ 1740, and from hence Contracts have been  
 “ transacted with *Prussia, Denmark, Russia, Eng-*  
 “ *land*, and *Holland*, till *Meerboth*, behind my  
 “ back, and Mr. *Brauer*, in many Letters to me,  
 “ protested that these Colleges were absolutely in-  
 “ tolerable (9); upon which they removed in the  
 “ most resigned Tranquillity, and the Saviour has  
 “ already led them to a better Settlement, and  
 “ where their reputable Manner of living shews  
 “ they were not put to their Shifts for an Asylum.  
 “ I am the last that goes away this Month, and  
 “ my Wife will follow with all that belongs to  
 “ us (10).”

S E C T,

(8) This is a flagrant Untruth; for both were Inhabitants,  
 and the Community calls them so. Vide Sect. 33.

(9) This is no Argument; a Society may have subsisted a  
 long time before its System comes to be known. No sooner  
 had the Counsellors detected them than they refused to tole-  
 rate them.

(10) This was only a Translation of the Theatre Count *Zin-*  
*endorf* wrote the 12th February 1748, in our Text the 18th  
 February, A. C.

had long before offered 100 Ducats yearly for it. The *Herrnbuters* were so offended that the Farmers had done Homage to the Lord of *Budingen*, that they resolved to prevent the Compensation they claimed, and this was another Motive for the Deposite. *Budingen* was to be obliged to ensure a certain Sum to the chief Commissioner of the Chamber, but this he refused without a general Release, that he might be exposed to no further Demands. But the Farmers or Contractors seeing no other Remedy, went to Law. The Defendant was to give Security for the Payment of that Sum which he should afterwards be judged to pay; he did not mind Decrees, the Money was what he had his Eye upon, and to this End brought many Letters of Recommendation from other Courts, and many other Artifices. The Regency of *Budingen* issued an Attachment against the Defendant, fixing the Sum at 40000 Florins. The *Herrnbaagers* declared, that they were willing to be responsible for this Sum, and brought a Draught of the Security; before this the Sovereign was to have paid Mr. *de Zetfchwitz* the Loan, retaining the 24000 Florins which had been attached, and this was to be done in *Frankfurt* by a Deputy of one of the Imperial Circles. The *Herrnbaagers* had sent their Deacon *Lucius* to *Frankfort*, with the above Instrument of Security, and he shewed it to the Gentleman who was to make the Payment in the Sovereign's Name. He made no Scruple to underwrite a Certificate, that if the same had not been confirmed already, it should certainly be done; and the Effects of the Community of *Herrnbacag* manifestly amounting to much more than 40000 Florins, so this Gentleman not suspecting any Harm, paid them the Money. But after they had the Money, the Deacon exerted all his Sophistry to decline signing the Bond; and though attested  
by

by two Courts of Judicature, and by the Imperial Chamber, yet it remains unsigned to this Day.

# S E C T. XXXVII.

In the Year 1749, died the old Count of *Budingen*, whose second Son came, by an Agreement made with his elder Brother, to the Sovereignty; he had not signed the Contracts. This Lord had, when at *Copenhagen*, heard of the *Herrnbuter* Affair at *Pilgerub*, and consequently was not without some Knowledge of them. In 1750 the whole County, except *Herrnbaag*, had done Homage: Upon which Notice was sent them to come and perform their Duty. They did not pretend to any Exemption, but desired the Formula of the Homage, which was transmitted them thus :

“ You shall, in the Name of the omniscient  
 “ and omnipresent God promise, and with your  
 “ Hands instead of an Oath, confirm, to be sub-  
 “ ject, faithful, and obedient to the noble Lord  
 “ *Gustavus Frederick*, Sovereign Count of *Ysen-*  
 “ *burg* and *Budingen*, his Heirs and Posterity;  
 “ to promote, to the utmost of your Power, the  
 “ Welfare of him and his Territories, and to de-  
 “ fend them from all Hurt and Damage. You  
 “ are to forbear Sedition, Rebellion, and danger-  
 “ ous Innovations. You shall truly, from all  
 “ your Heart, be subject to the said Sovereign,  
 “ his Heirs and Posterity. You shall acknow-  
 “ ledge his Sovereignty over you in ecclesiastical  
 “ and civil Matters, as authorised in the Holy  
 “ Scriptures, and established by the Peace of *West-*  
 “ *phalia*, many Compacts, and the Constitution  
 “ of the Empire. You are to declare and protest  
 “ that your System does not tend to, and that you  
 “ are abhorrent from investing Count *Zinzendorf*,  
 “ any of his Family, your Wardens or Elders,  
 “ with

“ with a Sovereignty, but that you will thank-  
 “ fully content yourself with the Conservation of  
 “ a Liberty of Conscience founded in the Word  
 “ of God, and consistent with the Laws derived  
 “ from them ; and that you, for the rest, will  
 “ acknowledge the abovementioned noble Count  
 “ *Gustavus Frederick* for your only Sovereign in  
 “ ecclesiastical and civil Affairs, and consequently  
 “ pay the Obedience of Subjects (1). That you  
 “ therefore, in all points which do not immedi-  
 “ ately touch the Conscience, as Politics and  
 “ other Affairs, you will be submissive to his, or  
 “ his Regency's Commands, not regarding any  
 “ of your Brethren, however distinguished, if he  
 “ don't shew you the Command of the Sovereign,  
 “ or his Regency, signed and sealed (2), and to  
 “ behave yourself as becomes loyal and obedient  
 “ Subjects : All this you promise, without Equi-  
 “ vocation or Repugnancy, as you love the Ap-  
 “ pearance of our Lord Jesus Christ,  
 “ I truly promise, in the Name of the omni-  
 “ present God, that I faithfully and entirely will  
 “ observe what has been read to me, and that this  
 “ my Homage being accepted instead of an Oath,  
 “ and that the breaking thereof shall be as the  
 “ breaking of an Oath (3). All this I absolutely  
 “ and truly promise, without any Reservation.  
 “ On their Side, in their Remonstrance to the  
 “ Regency they declared.

(1) Count *Zinzendorf* himself calls his Religion the fourth in  
 the *Roman Empire*. He wrote the 18th February, 1748.

“ The *Moravian Church* hath certainly lost the Suit if the  
 “ Chamber at *Wetzlar* disannuls the Contract without Appeal.  
 “ But till then she remains a Party, and hath the same Rights  
 “ as these that have made the Contract—and the Chamber of  
 “ *Wetzlar* has nothing to do with the fourth Religion.

(2) This really was the softest Method.

(3) The Sovereign shewed them here that he accounted the  
 Liberty of Conscience a momentous Point.

1. That

1. They were ready to do Homage, and to be obedient pursuant to the Contract for their Reception (4). Yet that

2. Their Brethren who settled at *Herrnbaag* from other Places, and often went away again, never could be considered otherways than as Strangers, and Exceptions ought to be admitted in their Homage.

3. They hoped that they would not be forced to take an Oath, and prayed,

4. That Notice might be given them on what Day the Sovereign required their Attendance.

The Sovereign's Answer to this was :

“ That it was Matter of Surprize to him, that  
 “ the Inhabitants of *Herrnbaag*, who, so long as  
 “ they dwelt there were his Subjects, should pre-  
 “ tend to be treated as Strangers, yet pay Homage,  
 “ but a Homage full of Exceptions not named,  
 “ and still solemnly promise to behave as sub-  
 “ jects (5).

“ That this was an open Contradiction, and  
 “ could mean no more than that they would have  
 “ the Name of Subjects, but not be so in reality,  
 “ of which, indeed, they had given flagrant  
 “ Proofs, ordering, without so much as the So-  
 “ vereign's Privity, all and every thing in eccle-  
 “ siastical and civil Matters (6) ; they had arbi-  
 “ trarily sent away the Inhabitants that first had  
 “ been received ; and after receiving others of  
 “ those Religions that are suffered in the Empire,  
 “ expelled them also, and ruled at will, as if ac-  
 “ countable to no Sovereign (7) ; and further, by  
 “ their crafty Management there was no coming

(4) The Contract made no Mention of any Colleges to which they will be subject.

(5) At last all the Inhabitants would have been Foreigners.

(6) This the Regency knew by Experience.

(7) This was but too evident.

knowledge of what passed at

... had approved this  
... his Sovereign Rights,  
... every body the Li-  
... as agreeable to Scrip-  
... Laws of the Empire ; he  
... for their doing Homage  
... and sent to them, and would  
... Prejudice of the Succes-  
... them from taking an Oath, and  
... Day whereon he expected the  
... should present themselves to  
... as prescribed.

... *Nitschmann, Michel Linner, Da-*  
... the following Remonstracion  
... Regency.

... very sorry that in the Commencement  
... Sovereignty of our Lord, and at the  
... doing Homage we profess the Fide-  
... our Hearts, we should labour under dis-  
... Sentiments. We can do no less than  
... to your Lordship the things we are  
... with, as they stand in the Records (9).  
... we have done no more we have a Right  
... by the Contract of ... and if  
... ready to repair any ... which  
... proved against us, a ... Duty  
... contrains us to offer a ... Re-  
... concerning the For ...  
... the same is known by ...  
... (10). The Inhabitants of

... Their Re ... be allow-  
... admit,

... Sovereign know

... Vide Sect. 27.

... (10) Though often ...  
... team to Herrhaug Bar ...  
... yet they used to



“ at a circumstantial Knowledge of what passed at  
 “ *Herrnbaag* (8).

“ But as the Sovereign never had approved this  
 “ Conduct which invaded his sovereign Rights,  
 “ yet was he willing to give every body the Li-  
 “ berty of Conscience, so far as agreeable to Scrip-  
 “ ture, Reason, and the Laws of the Empire ; he  
 “ ordered the Formula for their doing Homage  
 “ to be drawn up, and sent to them, and would  
 “ for this time, without Prejudice of the Success-  
 “ sors, dispense them from taking an Oath, and  
 “ soon fix on a Day whereon he expected the  
 “ whole Community should present themselves to  
 “ do Homage as prescribed.

The Wardens *Nitschmann, Michel Linner, Da-  
 vid Schneider*, made the following Remonstrance  
 to the Regency.

“ We are very sorry that in the Commencement  
 “ of the Sovereignty of our Lord, and at the  
 “ time that doing Homage we profess the Fide-  
 “ lity of our Hearts, we should labour under dis-  
 “ favourable Sentiments. We can do no less than  
 “ represent to your Lordship the things we are  
 “ taxed with, as they stand in the Records (9).  
 “ If we have done no more than we have a Right  
 “ to by the Contract of our Reception, and if we  
 “ are ready to repair any Illegalities which can be  
 “ proved against us, a Sense of our Duty further  
 “ constrains us to offer a most humble Remon-  
 “ strance concerning the Formula of Homage, be-  
 “ fore the same is known by the whole Communi-  
 “ ty (10). The Inhabitants of *Herrnbaag*, very few

(8) Their Reports could not be allowed for authentic, and  
 a Superintendant they would not admit, therefore how should  
 the Sovereign know them ?

(9) Vide Sect. 27, 28 and 34, Note 14.

(10) Though often forbid to carry their Dead from *Lind-  
 heim* to *Herrnbaag* Burial-ground through the *Ysenburg* Terri-  
 tories, yet they used to do it clandestinely.

“ excepted,

“ excepted, are born in other countries, and most  
 “ of these single, and Workmen. These, not un-  
 “ reasonably, account themselves Strangers, yet  
 “ are far from setting up to be no Subjects ; they  
 “ will be such, and most faithfully such, whilst  
 “ they live here, and as such do Homage (11).  
 “ Others being Vassals and Citizens in other  
 “ Countries, to perform an unlimited Homage  
 “ here would expose them to the Loss of all their  
 “ Substance and Privileges ; they resorted hither,  
 “ relying on the Reception-Contract, *Anno* 1738  
 “ and 1743. But there will certainly arise such  
 “ Commotions as we are not able to quench, if  
 “ these People should be obliged to do Homage  
 “ against Liberty of Conscience ; or if they should  
 “ be compelled to resign the free Exercise of Re-  
 “ ligion stipulated in the Contracts, as if not  
 “ founded on the Holy Scripture, the Peace of  
 “ *Westphalia*, and the Laws of the Empire, tho’  
 “ they are of the *Augsburgh* Confession, in the full  
 “ Extent of the Words (12). They cannot but  
 “ be struck with Amusement that the Formula  
 “ should mention such a Thing as being subject to  
 “ Count *Zinzendorf* or his Family, an Idea which  
 “ never so much as presented itself to their Im-  
 “ gination (13), these being Conditions foreign  
 “ to the Homage, as not required of other Sub-  
 “ jects ; and Conscience forbidding to depart from  
 “ the Attachment due to the Elders and Guardians  
 “ for their Care and Fidelity (14). We therefore  
 “ humbly supplicate, that these important Mat-  
 “ ters may be further considered, and that his  
 “ Highness, agreeably to his so celebrated Cle-

(11) Their Protocol, Sect. 10, shews what they mean by Strangers.

(12) Vide Sect 2, Note 2.

(13) If there was no such thing why not promise against it ?

(14) The Holy Scripture little means such Persons as these.

“ mency, may order the Formula of Homage to  
 “ be according to the Contract, and permit Things  
 “ to remain in the Tranquillity and Indulgence as  
 “ under his late glorious Father.

“ You therefore will be pleased, on these Con-  
 “ siderations, to excuse the Delay we make in do-  
 “ ing Homage, and give us Notice of your Re-  
 “ solves on this our most humble Representa-  
 “ tion.”

The Resolves were these :

1. “ The Public Laws convince us that all In-  
 “ habitants, wherever born, rich or poor, become  
 “ Subject of that Sovereign in whose Territories  
 “ they dwell, and can’t be look’d upon as Stran-  
 “ gers, that Name belonging only to those who do  
 “ not live in, or design no Stay in a Country.  
 “ The Sovereign, therefore, can’t let it pass with-  
 “ out Indignation that they will call themselves  
 “ Strangers.

1. “ It could not hinder such as are Vassals and  
 “ Citizens in other Countries from doing Homage,  
 “ without Reservations, the Sovereign not pre-  
 “ tending any Jurisdiction over their Goods,  
 “ Rights, or Deportment in any other Country.  
 “ They must therefore do like Homage with other  
 “ Subjects who have nothing to do with any other  
 “ Prince, and this the rather, as nobody shall, in  
 “ the least, be hindered from going away who  
 “ likes it, and cannot reconcile his Duty here to  
 “ what he owes elsewhere.

3. “ They abuse the Contract with the late gra-  
 “ cious Sovereign. He harboured them upon an  
 “ Idea that they were really the industrious quiet  
 “ People as *Tubingen* made them ; but the Opinion  
 “ of that University, and their own Writings and  
 “ Actions abundantly after proved them to be  
 “ quite the reverse. It is therefore too late to pro-  
 “ test that they are of the *Augsbourg* Confession.

“ The

“ The Sovereign is in Duty bound to put a Stop  
 “ to the evil Practices which have hitherto most  
 “ audaciously been carried on. Therefore, were  
 “ they to renounce Count *Zinzendorf*, and be con-  
 “ tented with the Liberty of Conscience that had  
 “ been granted them. The Formula of Homage  
 “ is also insisted on ; nor can the Sovereign, in  
 “ prejudice to his Successors, grant them a perpe-  
 “ tual Exemption from taking the Oath. The  
 “ Formula, and this Resolution, are to be made  
 “ public to the whole Community, and within four  
 “ Days after the Publication, the Community are  
 “ to send in their Declaration, with the Names of  
 “ those who are willing to perform the Homage,  
 “ and likewise of the Recusants.”

The Regency received the following Declara-  
 tion :

“ Our Guardians have made your Lordship’s  
 “ Formula and Resolutions public to all Members  
 “ of the Community as are of Age to do Ho-  
 “ mage. We declare ourselves your Subjects,  
 “ we acknowledge your Sovereign Power, we  
 “ are ready to do our most respectful Homage :  
 “ But it is with great Anxiety and Grief, that in  
 “ the Formula for the Homage we are obliged  
 “ to renounce our Elders and Guardians. We  
 “ humbly pray to be disengaged from this. Our  
 “ Conscience binds us to it ; that Conscience the  
 “ Liberty of which we have enjoyed under your  
 “ Lordship’s Father, and for which we have left  
 “ our native Country. This was the sole Motive  
 “ which brought us hither under your Sove-  
 “ reignty (15.) Our Wardens acknowledge their  
 “ Duty no less than ourselves, and we are no less  
 “ confident of their Fidelity to your Highness, as  
 “ we are of our own Submission and Devotion (16).

(15) Sect. 16, 22.

(16) Sect. 22.

“ Our Connexion with these Persons admits of  
 “ no Separation, is founded on the Concession,  
 “ and with it must stand or fall (17). We pray  
 “ that you would revise what has prompted you to  
 “ trouble our Consciences ; to hear us against such  
 “ Accusations, and to revoke this Article in the  
 “ Homage (18).

“ Your Father, in a particular Contract made  
 “ two Years ago, fixed five Years for the ami-  
 “ cable Adjustment of all Differences, all Things  
 “ in the mean time remaining in *statu quo*. You  
 “ will be pleased to inform yourself about this  
 “ Matter, and every Motive for oppressing the  
 “ Community, graciously allowing us the said  
 “ Term for being convinced of our Fault or  
 “ proving our Innocence (19), and further, so to  
 “ order the Tenor of the Homage Formula that  
 “ it may not wound our Consciences (20), such  
 “ Homage being substituted in place of an Oath,  
 “ we shall cordially and universally perform.”

The Sovereign, upon this, passed the following  
 Resolution :

“ Though we don't extend our Sovereignty  
 “ over the Conscience, and are rather willing to  
 “ grant all Freedom consistent with Religion and  
 “ Reason ; yet can't we permit it to assume a Pri-  
 “ vilege of arbitrarily forming a new Religion,  
 “ and to propagate the same by Emissaries, fe-  
 “ ducing People from the three Religions that are  
 “ suffered in the Empire, and to establish such a  
 “ Discipline of the Church, which manifestly

(17) The Contract implies Permission to erect a Counter-Sovereignty.

(18) These Proceedings shew that the Sovereign was not wanting in Clemency.

(19) Sect. 36, Note 6.

(20) The Formula contains nothing particular but an Abjuration of Count Zinzendorf's illegal and despotic Supremacy, and this also must be that which ruins their System.

deprives

“ deprives us of our Sovereign Rights, and makes  
 “ our Subjects dependent on a certain Lord of that  
 “ Sect. The Discipline of a true Church never in-  
 “ vades the Prerogative, and we are more and more  
 “ confirmed and convinced by the Clamour and  
 “ Opposition made the *Herrnbaagers* against re-  
 “ nouncing Count *Zinzendorf*, that there is something  
 “ in their Regulation which no Scripture nor Rea-  
 “ son warrants, and that Religion is only a Screen  
 “ to their dark Intention. We therefore absolutely  
 “ cannot alter our Resolution, which we have not  
 “ adopted without good Reasons, especially as their  
 “ own Writings shew how far they differ from the  
 “ Holy Scripture, and as the same has likewise  
 “ been demonstrated by so many Divines and Fa-  
 “ culties, that we think an Inquiry to be super-  
 “ fluous. Our late Father was troubled with many  
 “ Scruples about them, especially from their boister-  
 “ ous Opposition to the Appointment of an Of-  
 “ ficer who was to preside in their Assemblies that  
 “ he would grant them no more than five Years, and  
 “ in the mean time, get a further Insight into their  
 “ System and Practices. But we having the most  
 “ credible and convictive Informations about the  
 “ same, cannot any further defer putting a stop to  
 “ these evil Doings. We therefore again reject  
 “ the Petition of the Community, yet give them  
 “ four Days more to declare if they will do ho-  
 “ mage according to the Formular sent them,  
 “ or not, and model them into a Church-Disci-  
 “ pline manifestly agreeable to the Holy Scrip-  
 “ ture and the Laws of the Land.”

This was answered by a final Remonstrance in these terms.

“ We cannot sufficiently express our Concern  
 “ that we must again trouble your Highness; but  
 “ we cannot forbear, as the greatest Jewel of our  
 “ *Unitas* be at stake, as your Refusal regards the

“ Characteristic of an evangelical Community, in  
 “ which quality your late Father received us, and  
 “ acknowledged the Candour and Probity of our  
 “ Dealings. God has given the Sovereignty in-  
 “ to your Hands to protect our Innocence and  
 “ Rights. As such we honour you with the most  
 “ dutiful Veneration. Your Father, not only  
 “ as Sovereign, but also for his Heirs and Suc-  
 “ cessors, hath in a voluntary Contract invested us  
 “ with the Government in ecclesiastical and civil  
 “ Matters among ourselves (21). On this condi-  
 “ tion was *Herrnbaag* bought and built, and many  
 “ thousand Guilders have been paid for the  
 “ Ground. Relying on the Sovereign’s Word,  
 “ many Families have transplanted themselves  
 “ here; by which Means there has been an ac-  
 “ tion of some thousands of new Subjects, nothing  
 “ of which would have happened without this  
 “ Concession, and must cease with the same. As  
 “ your Highness cannot affirm that these Contracts  
 “ grant us any indulgence repugnant to Scripture  
 “ and Reason (22). As it is not yet proved that  
 “ we have abused them, and we have offered to  
 “ alter any such (23), and the Writings of our Ad-  
 “ versaries can’t be taken for Judges (24). So we  
 “ pray your Highness may not shorten that Time  
 “ which has been allowed to such a numerous  
 “ Community, but to take it into your gracious  
 “ Consideration to allow us the remainder of the  
 “ five Years, and during this term to let Matters  
 “ rest as they are. In this interval your Highness  
 “ will be pleased to let us know your Intention

(21) Section 2.

(22) Scripture and Reason does not countenance a mode of  
Worship pernicious to the State.

(23) Who else but the Sovereign, after such Inquiry and  
Deliberation, can judge of this Examination.

(24) Here the Writings of their Antagonists where ’tis their  
own Accounts.

“ about

“ about nomination of a President and all your  
 “ other Demands (25): For our Defence against  
 “ the Accusations has not yet been heard, and our  
 “ profound Reverence and warm Attachment to  
 “ your illustrious Person will not allow us to over-  
 “ look them, especially that most injurious one, that  
 “ our Allegiance to our Sovereign cannot stand  
 “ with our Connexion with our Elders and War-  
 “ dens (26). It is therefore not out of Obstinacy  
 “ but for the Reasons mention’d in our last, and  
 “ here humbly repeated, that we still persist in our  
 “ Declaration sent to the Régency, not to do ho-  
 “ mage after the Formular given; and that we  
 “ again most earnestly intreat your Highness would  
 “ dispense with that Form; the Community at  
 “ *Herrnbau* being in every other particular, cheer-  
 “ fully ready to do homage like the rest of your  
 “ Highnesses happy Subjects (27).”

This Pertinacity in the Resolution against doing  
 homage according to the Formular, caused the fol-  
 lowing Edict:

“ *Gustavus Frederick* Count of *Ifenburg* and *Bu-*  
 “ *dingen*, &c. To all our Subjects in the Town of  
 “ *Herrnbau*; Whereas several *Böhemian* and *Mora-*  
 “ *vian* Brethren have for these 12 Years past address-  
 “ ed themselves to our late Father petitioning for  
 “ the Reception of 30, 40, or 50 Families who were  
 “ to establish several Manufactures in Wool, Iron,  
 “ Steel, Linens, and have further requested that  
 “ as Members of the pure Evangelical Church,  
 “ they might be allowed Liberty of Conscience  
 “ and to use the Oeconomy and Discipline of the  
 “ ancient *Moravian* Church; and to that end have

(25) When they see themselves nonplussed they ask for a  
 Delay.

(26) Count *Zinzendorf*'s Pretensions, Letters and Ordinance  
 proves this.

(27) Note 20.



“ produced a Testimonial of the University of  
 “ *Tubingen*, Anno 1733, in behalf of the Orthodoxy  
 “ of their Doctrine and Constitution. And whereas  
 “ our late Father was thereby induced to receive  
 “ the said *Bohemian* and *Moravian* Brethren, but  
 “ on the Supposition as is most explicitly speci-  
 “ fied, no Sectaries but true Professors of the Evan-  
 “ gelical Protestant Religion, and on Condition that  
 “ they should not run into any Appearance of Se-  
 “ paratism, Schism, or Singularity; and they ac-  
 “ cordingly in the Contract for their Reception de-  
 “ clared, that the Constitution of their Church  
 “ was void of any thing contrary to sound Doc-  
 “ trine or our rightful Supremacy (28). And  
 “ whereas the Experience for these last 12 Years  
 “ has proved the contrary, none of the promised  
 “ Manufacturers, the chief Motive for their Re-  
 “ ception, having been established: further, they  
 “ have soon sent away those that had been received,  
 “ and at pleasure have brought others in their Place,  
 “ that the Inhabitants of *Herrnbaag* have been of-  
 “ ten changed, according to the bad Views of  
 “ their Governors (29). They have surreptitiously  
 “ introduced such a Discipline of the Church as  
 “ is against Nature and Reason, under pretence  
 “ of which they have ordered all civil and eccle-  
 “ siastical Matters in no confused but artful way.  
 “ To obtain their End, they have totally usurped  
 “ over our ecclesiastical Authority, and in a great  
 “ part the Civil (30). They have ordered their  
 “ People to pay more Observance to their Governor  
 “ of the Church, than to the Sovereign Prince; a  
 “ Practice utterly dissonant from the Evangelic  
 “ Protestant Religion, but thro’ their Emissaries they  
 “ have seduced People of all three Religions, to-

(28) Section 2.

(29) This they themselves don’t deny.

(30) Section 16,—33.

“ lerated in the Empire, and even somewell disposed  
 “ Persons, and have began to set up a new Reli-  
 “ gion, how different from the holy Scripture their  
 “ own scandalous Hymns fully prove (31). And  
 “ whereas our late Father perceiving all this Mis-  
 “ chief, and being desirous of having this Sink of  
 “ Error and Iniquity cleansed (32), intended to  
 “ place a Superintendent over them, who was to  
 “ be present at their Meetings for the more exact  
 “ knowledge of their ways, but this the *Herrn-*  
 “ *baagers* so turbulently opposed, that our Father  
 “ in his Lenity thought proper to defer some time  
 “ the Execution of his Intention (33); but we being  
 “ fully convinced of the Sin and Mischief lurking  
 “ in their System (34), having never approved of  
 “ the same, are in Duty bound to restrain such  
 “ Evils by which Church and Country suffer, and  
 “ which threaten more Confusion and Detriment  
 “ (35). Therefore we require and order that in  
 “ doing homage to us, you shall vow by the Name  
 “ of the Omniscient Lord, and promise that  
 “ by your Discipline you do not acknowledge  
 “ Count *Zinzendorf* for any other (36) for your Su-  
 “ perior, and that you will truly conform to the  
 “ Homage-Formula. But you having declared  
 “ that it would be against your Conscience to  
 “ do such homage by renouncing, &c. and we not  
 “ being inclined to force a Burden upon your Con-  
 “ science, but at the same time not permit-  
 “ ting that under pretence of a Liberty of Con-  
 “ science, and a Contract not made for any such

(31) (32) Count *Zinzendorf* can't deny his Letters and Or-  
 dinances.

(33) Section 14, 33, 34.

(34) Without their own Letters, no Man alive could have  
 been made acquainted with their Proceedings.

(35) The Theocracy, General Deaconship, and Directory of  
 the Brethren, required it.

(36) Section 3.

“ End, a Doctrine contrary to the holy Scripture,  
 “ subversive of the Laws of the Empire, and by  
 “ which the Supremacy is lodged in Church-Gov-  
 “ ernors should be propagated, much less openly  
 “ exercised (37). We therefore by virtue of our  
 “ Sovereignty, order and command you quietly  
 “ and honestly to depart all our Territories  
 “ (38), for which we allow you the term fixed by  
 “ the Laws of the Empire, viz. three Years, that  
 “ you in this Time may seek out other Set-  
 “ tlements, and that such of you as have pur-  
 “ chased Lands or built any Houses, may ac-  
 “ cording to the Contract, sell them to People  
 “ against whom no Objection lies, to make a  
 “ lawful Profit of them. For every one shall duly  
 “ take his own without any Deduction or paying  
 “ the tenth Penny, nor be molested in any parti-  
 “ cular. But if any Man or Woman, bearing no  
 “ Offices amongst you, are willing to do us ho-  
 “ mage according to the Formular, to renounce  
 “ the *Herrnhut* Discipline and doctrinal Institutes,  
 “ and is willing to follow the *Calvinist* or *Lutheran*  
 “ Church, or even perform their religious Offices  
 “ in their private Houses, professing no established  
 “ Religion, to these Persons we grant our Protec-  
 “ tion, permit them to remain at *Herrnhut*,  
 “ give them a suitable Liberty of Conscience (40),  
 “ and promise to defend them against their former  
 “ Governors. We therefore direct all, especially  
 “ those in Office, not to hinder any who are willing  
 “ to secede from that fanatical Community, nor

(37) Not only Count *Zinzendorf*, but all his Confidants aim at the Sovereignty.

(38) Of this they can't complain, for 'tis what they themselves wanted. Sect. 13, 33. Note 6, 7.

(39) These were all too dangerous to be kept.

(40) It cannot therefore be said that the Sovereign had infringed upon their Liberty of Conscience.

“ disturb,

“ disturb, impose, send away, or offer any Violence or Insult to those Persons on pain of severe Prosecution. We shall take effectual Measures that they who would embrace our Protection may signify their Intention here, and be reimbursed in what they have delivered to the Community, &c.

*Budingen, Feb. 12, 1750.*

*Gustavus Frederick Count of Isenburgh and Budingen.*

The *Herrnbaagers* delivered in an Instrument drawn up in Form and witnessed by a Notary, wherein they confessed :

1. “ They would gladly be Subjects of the Sovereign, and would behave with all Obedience and Fidelity (41).

2. “ That the whole Community were of the *Augsburg* Confession; as the same having been acknowledged by the whole *Unitas Fratrum* (42)

3. “ That for Conscience they could not abjure Count *Zinzendorf* and their Governors, the Scripture ordering them to follow their Instructors (43).

4. “ That they took Count *Zinzendorf* to be a true Servant of our Saviour, and that the Words in the Scripture would punish them if they should renounce him: *Whosoever denies me, him will I also deny.* And that though Count *Zinzendorf* would resign his Office and Superintendency, they could not permit it in regard to Spirituals.

5. “ That the said Counts and their other El-

(41) Count *Zinzendorf* in a Letter July 1, 1747.

“ In different Respects I have always a great many different Sovereigns at one Time.”

(42) Section 2. Note 2.

(43) Note 37.

(44) This is the Independent Directory of the Brethren.

“ ders had been careful never to interfere with political Matters (45).

All this made but little Impression on the Sovereign who published the following Edict.

“ *Gustavus Frederick*, &c. Whereas in our Edict of Feb. 12. were declared, that none of the Inhabitants at *Herrnbaag*, who should depart from the Sect of the *Herrnbuters* at *Herrnbaag*, should be in any wise hindered or molested; and we have since understood that several of them have been sent away, or through various Arts and insidious Persuasions have been diverted from their Intent (46). We leaving every one to their free Option, require to know if those who depart go away voluntarily or not. We likewise order, that none of the Wardens or other Officers shall send any body, Man or Woman, away by Day or by Night without our Knowledge, under the Penalty of 100 Rixdollars, or more, according to the nature of the Offence directly or indirectly (47), or force People to stay with them. And in order to a certain Knowledge of the motives of it, it is hereby commanded (48).

1. “ Directly after the Publication of this Edict, a full and exact List shall be made of the remaining Inhabitants of both Sexes, and the Officers to be punished upon a wilful Omission of their Names.

2. “ A Member of our Council with a Clerk, shall every *Wednesday*, or every other *Wednesday*, be at *Herrnbaag*, when all who are inclined to go away, shall give in their Names and Callings, and declare whether they voluntarily remain with

(45) Section 7, 16—33.

(46) Such as were Rich, or whom they suspected were sent away, and many thanked God for the first Edict.

(47) Section 9, 10.

(48) The Liberty of Conscience is here also preserved,

“ the

“ the Community ; no Menaces, Offers, or Blan-  
“ dishments having been practised upon them;  
“ likewise the Place where they are going to, all  
“ which must be set down. But if,

3. “ Any suddenly resolving to go away, at a  
“ time when these two Persons are absent, the  
“ same is obliged to appear personally at our Se-  
“ cretary’s Office at *Budingen* to give such Notice.

4. “ Passports signed and sealed by us shall be  
“ given *gratis* to such as go away, and their De-  
“ parture made easy to them, we disdaining any  
“ Coercion or Injustice.

5. “ And though we won’t persuade any to  
“ make Complaints against a Constitution of their  
“ own Choice, yet we think it is our Duty to give  
“ Notice, that it being represented to us, that se-  
“ veral are under Apprehensions that they shall  
“ not get their own Children, or Money, with  
“ which they have trusted the Community ; any  
“ one having lawful Demands upon the Commu-  
“ nity shall have the strictest Justice administred  
“ to them, making their Complaints to our Se-  
“ cretary’s Office, or to the Counsellor who comes  
“ to *Herrnbaag*, though they intend to stay or go.  
“ And as,

6. “ The Place has been built upon a Ground  
“ free from all Incumbrances, so shall all re-  
“ nouncing this Sect, and remaining, be free from  
“ quartering Soldiers, Services, &c.”

### S E C T. XXXVIII.

After this Count *Zinzendorf* wrote the following  
Letter to Counsellor *Brauer*, dated at *London* 12th  
*April*.

“ I am silent to all that has passed, and did  
“ my Brethren know, why should they believe  
“ me ?

“ They

“ They might easily have persuaded me that  
 “ *Herrnbaag* was not a convenient Place for *Bu-*  
 “ *dingen*, in the Form given to it, *Anno 1742*,  
 “ during my Absence. Had I been the Author  
 “ of that Form I should have had nothing to ob-  
 “ ject, whatever had befallen it. A Reforma-  
 “ tion was all I aimed at in the sincere Confe-  
 “ rences I had with them (1).

“ It was not only the Plan of 1732 I wanted  
 “ again to set on Foot, but my further Intention,  
 “ by the Negotiations that were begun about  
 “ *Herrnbaag*, was to turn the Establishments in  
 “ *Saxony* and *Brandenburg* to the best Account,  
 “ and to free you from all the indiscreet Designs  
 “ of Counsellor *Myerhoff*, though perhaps never  
 “ minded in earnest (as he circumvented the good  
 “ Bishop *Muller*) without the least Detriment  
 “ to *Haag* (2). I built my House in such a  
 “ Manner, that, if Occasion had been, the Sove-  
 “ reign might have made it his Residence, and  
 “ am sorry that this hindered me from finishing  
 “ the Dwelling for unmarried Brethren: These  
 “ were my secret Views in building *Herrnbaag*; as  
 “ for myself and Children, I knew it to be no  
 “ Place for us, our Home being in another  
 “ Place (3).

“ The Fancy of my dear Wife (to whom God  
 “ has given so many Castles and Houses) to stay  
 “ there so long I never could account for, and it  
 “ is in vain to argue about such Things. My  
 “ tender Attachment to you made me suffer it.  
 “ But it has hurt me especially at this time. She  
 “ is a Lady that the Lord before never had so  
 “ much humbled. I am more used to such Rubs,  
 “ but could gladly have wished they had spared

(1) Sect. 5.

(2) Sect. 12, Note 4. Sect. 13, Note 31.

(3) Sect. 14.

“ her,

“ her, little suiting with her Rank and Constitution. Perhaps the Presence of her *Liesel*, and the Place where her late Brother had been buried, much contributed to her liking this Town.

“ In regard to the Proceedings of *Budingen* since the Month of *January* this Year, of which I have received Notice last *February* by the Colonists, having above a twelvemonth desired to hear no more of them. You easily may think that I do not approve them. To this you may perhaps think and say, We don't mind that. But dearest Counsellor, I pray you by the cordial Love that I bear you, let what has been done suffice. Let me, in Peace and Quietness, attend to the Emigration (4). It shall be no Detriment to your Sovereign. Have you other People? Well and good. Have you none I can procure them, if you require it; and on unexceptionable Conditions, as it was *Anno* 1737. If you don't want my Inteposition, with all my Heart, the Emigration being a sufficient Burden upon me.

“ But consider that 120 or 150000 Guilders must be paid for *Herrnhaag*, before you can dispose of the same as you will (5). I confess that Proccesses and tham Penalties may detain 10 or 20000 Guilders for a while (6), and with no Profit to the Sovereign; but when at length the College of Advocates shall interfere, it will be a sad and inextricable Affair for the Prince; and those whom you will have then to deal with,

(4) This actually has been done, and if he means the Public should hear no more of this Affair, it is his Fault, that the Regency of *Budingen* should think itself obliged to justify her Proceedings from his false Aspersions.

(5) Three Years were allowed them for it.

(6) *Budingen* would have made Money enough by exacting lawful Penalties.

“ will



“ will pay no Regard to the Exceptions you keep  
 “ as a Body of Reserve ; they will not look on  
 “ what is past, but how Matters are now (7).  
 “ I therefore pray that all may be done mildly and  
 “ justly, that you may not be precluded from em-  
 “ ploying my good Offices, and shewing how fin-  
 “ cerely I am, &c.”

In the Postscript he said,

“ I shall deal frankly with you, if you will cor-  
 “ respond with me, and are thereto authorized,  
 “ about the Demands of *Herrnbaag*, as I did with  
 “ *Meerboltz*, and you may be sure that whatever  
 “ has been done, spoke, written, and printed at  
 “ *Budingen* to my Prejudice since 1747, has not  
 “ the least Influence over me (8). I consider it,  
 “ and things of the like Nature throughout *Ger-  
 “ many*, as an epidemical Distemper arising from  
 “ Misunderstandings, and involving both good  
 “ and bad in its indiscriminate Havock. I shall  
 “ not set about the Cure, choosing to let it come  
 “ to its Crisis, and then a gentle Medicine will  
 “ have more Effect than a whole Apothecary’s  
 “ Shop can have now. Happy he who clears him-  
 “ self with a good Grace from the present Con-  
 “ fusions (9)”.

Mr. *Brauer* answered :

“ I received yours of the 12th of *April*. I see  
 “ you disapprove the Proceedings of *Budingen* : I  
 “ heartily believe it : But it is long since *Budingen*  
 “ could as little approve the Behaviour of the  
 “ *Herrnbaagers* in their Scheme of external and  
 “ internal Religion. You know that very well.  
 “ But the Scheme was irrevokable, and they even  
 “ proceeded still further against the Sovereign.

(7) What does he mean to threaten again, as he knew that nobody meant them.

(8) What Demands can he mean ?

(9) This is a Riddle at which we own ourselves posed.

“ You

“ You knew best their Reasons and Views. But  
 “ you soon may find the Difference between the  
 “ Parties, if you consider the Facts you know and  
 “ your own Views. An impartial Reflector will  
 “ always find the Proceedings of *Budingen* rather  
 “ to exceed in Clemency than Rigour ; the Pe-  
 “ nalties very often remitted to be legal, and  
 “ that *Budingen* had no Use for any Augmentation,  
 “ by fixing a certain Sum for yearly Revenues.  
 “ The Abolishment of what Scripture and Reason  
 “ reject, has been conducted by mild Methods, to  
 “ convince *Herrnbaag* that it was for the Honour  
 “ of God, and not for perishable Money that their  
 “ Design was taken in hand. By this Rule we  
 “ shall proceed with the Help of the Lord. Truth  
 “ and Justice are the Cable, and God will mend  
 “ them when they have been broke. He builds  
 “ and pulls down, and will do what his Providence  
 “ finds to be good. My Prince does not want the  
 “ private Sovereignty over *Herrnbaag*. God had  
 “ given him a Residence and Castles before *Herrn-  
 baag* was thought of, and to maintain any more  
 “ would be inconvenient. The supreme Sove-  
 “ reignty is his own, and the Emigration is an  
 “ Effect of the same. The more peaceable and  
 “ quiet, the more agreeable it will be to *Budingen*.  
 “ If it should become tumultuous, and use Chi-  
 “ canery, as in the Case of the Farms, the Lord  
 “ will assist the Prince as he did then. If the Ruin  
 “ of *Herrnbaag* be intended by Providence, all  
 “ *Budingen*’s Care for its Preservation will avail  
 “ nothing. But God, he trusts, will send People  
 “ to dwell there who will agree with the Regula-  
 “ tion about Religion, and every thing that makes  
 “ for Order and Tranquillity. Time will shew  
 “ the Will of Providence, and the Steps of its Ac-  
 “ complishment, and whether you are the chosen  
 “ Instrument. Counsellor *Reich*, of whose Inte-  
 “ grity

“grity you may be sure, has now these things in  
 “hand. I wish God may enlighten you, and  
 “bring you to a Conviction that *Budingen* takes  
 “care of the temporal and eternal Welfare of  
 “*Herrnbaag*, and that what has been ought to  
 “have been done, &c.”

The Answer of Count *Zinzendorf* of the 12th  
*June* contained Observations on these Reasonings,  
 and after exculpating himself from any disrespect-  
 “ful Expressions on *Budingen*, and a few Strictures  
 on the Resentment of the Court, to which he at-  
 tributed the Emigration Edict, he added :

“The following Things will shew you for  
 “what Reason I still keep up the personal Con-  
 “nexion with you, and will have nothing to do  
 “with Mr. *Reich*.

1. “I have had nothing to do with *Herrnbaag*  
 “ever since 1739, if you don’t make a single In-  
 “habitant (which I at last became) responsible for  
 “the Actions of all (10).

2. If I hear or read what has passed there I do  
 “it as a Stranger, for I never was acquainted  
 “with the external nor with the internal Condi-  
 “tion of *Herrnbaag*, nor have I been present at  
 “any Conferences there, nor have I had any  
 “Reports of the same (11) ; my Reason was, I  
 “knew that at *Budingen* any Movement of mine  
 “gave Umbrage.

“The Town-Hall became mine, having lent  
 “the Money for building it ; and as nobody  
 “would offer its Value, it was turned into a pri-  
 “vate House.

“*Anno* 1747, I thought *Budingen* would ap-  
 “prove of me to take care of the Place, but I  
 “forbore any thing like it till I had received

(10) *Budingen* has never done this.

(11) See the Instrument of the Notary, Sect. 37.

“ Orders (12). And after the Correspondence  
 “ betwixt you and the Community began, I did  
 “ not take upon me to enter into the Internal till  
 “ your Prince had been satisfied about the external  
 “ Part. After this, how was I surprized at my  
 “ late Cousin *Casimir's* Letters to Mr. *Beuning*,  
 “ where he terms me the Hindrance (13).

“ After this I went directly away, without  
 “ coming into any Connexion with *Herrubaag*,  
 “ not so much as corresponding there (14), and  
 “ directly broke the Negotiations with *Hesse, Tsen-*  
 “ *burgb, Frankfort* and *Heidelberg* (15), and agreed  
 “ that the Commission from *Saxony* should take  
 “ place; whereas out of Love and Fidelity to the  
 “ House of *Budingen*, I wanted a general evange-  
 “ lic Commission to justify the Testimonials *Bu-*  
 “ *dingen* had given us in the Contract (16), and  
 “ to secure the Successor from all Troubles, ac-  
 “ cording to the late Sovereign's Desire, which  
 “ they which were Enemies to the Community,  
 “ and, as you justly called them, Enemies to the  
 “ House of *Budingen* might raise (17), and whose  
 “ Intention kept *Budingen* in Awe.

“ I judged it best that there should be a general  
 “ Enquiry made of the Brethren at *Frankfort* or  
 “ at *Budingen*, which the Elector of *Saxony* would  
 “ have ordered, and the next neighbouring Sove-  
 “ reign of the Brethren would have allowed the  
 “ Search of the Records, to corroborate a Testi-  
 “ monial he had given, upon which the Com-  
 “ munity had their Establishment under him, and  
 “ to silence herewith all Antagonists.

(12) and (13) He knew that the new Counsellors were igno-  
 rant of all preceding Transactions.

(14) The former Letters shew the Truth of this.

(15) Nobody has heard any such thing.

(16) Their Doctrine and Behaviour would have been better  
 Means.

(17) The new Counsellors were dazzled with a false Glean-

“ But

“ But as such Enquiries cannot be made with-  
 “ out me, I took the last way, though the Affair  
 “ was chiefly to be managed by my declared Op-  
 “ ponents. The first way, indeed, was now ren-  
 “ dered impracticable, as it would have favoured  
 “ of Insolence, to produce before the Sovereign,  
 “ at such a general Enquiry, a Person who was  
 “ offensive to him. I foresaw that *Budingen* would  
 “ have nothing more to apprehend, if all other  
 “ Communities had declared themselves of the  
 “ *Augsbourg* Confession, all the Sovereigns of *Bu-*  
 “ *dingen* having, upon their Conscience, confirmed  
 “ the same by their Signatures (18). I’ll assure  
 “ you, that, after seeing the Letter to Mr. *Beuning*,  
 “ I look’d upon myself as banished from *Herrn-*  
 “ *baag*, and that it would now be in perfect Re-  
 “ pose and Safety, and I am sorry I did not know  
 “ any thing of the Intention to destroy it (19),  
 “ else it would have saved me all my Fatigue in  
 “ *Saxony*, and among other States of the Empire.  
 “ For in *Saxony* we were already known, and *Herrn-*  
 “ *baag* was the only Community which I would  
 “ have introduced there.

“ I am extremely sorry that such an Alterna-  
 “ tive is imposed on good People, to quit the  
 “ Country, or renounce a Man whom their El-  
 “ ders acknowledge as sound, and a proper Chief  
 “ in Spirituals (20).

“ Had you told me one single word, I would  
 “ have sent you my solemn Renunciation of all  
 “ Connexion with the *Herrnbaag* Community, and  
 “ the Donation of my House. I would have sent  
 “ these to yourself immediately, and not by the

(18) This Argument has already been answered.

(19) Sect. 34.

(20) They say that they are Lutherans, Sect. 34, Note 10.  
 Sect. 37. A Lutheran Community can part with their Mini-  
 ster, the *Herrnbaagers* can’t. Must Count *Zinzendorf* then be  
 nothing more than their Minister?

“ Hands

“ Hands of such Persons, who, after the Demand  
 “ had already been made, suppressed both, and  
 “ not only termed them needles, but, as Matters  
 “ stood, simple and foolish (21).

“ I have therefore nothing to do but to be quiet,  
 “ resignedly bear your Suspicions, as a new Ex-  
 “ ample of the Sufferings injuriously heaped upon  
 “ me (22), tenderly cherish the poor Emigrants,  
 “ and say nothing about my House, but leave it  
 “ to its Fate, as I am sure that the General-  
 “ Deaconry won't like the Ruin of the other  
 “ Houses. You will hardly get many Inhabi-  
 “ tants to your liking upon the Terms of re-  
 “ nouncing me. But if my Renunciation can do  
 “ you any Service, and you'll only promise me not  
 “ to make the same public till absolutely necessary,  
 “ I'll give you it signed and sealed ; if also your  
 “ Intention be to get new Christian Inhabitants  
 “ thither, and you may be assured of it, so indiffe-  
 “ rent am I in all those Things ; and as I would  
 “ not impose on my most implacable Adversaries,  
 “ much less would I delude my Friends (23).”

Mr. *Brauer's* Answer was :

“ You have, in your last, taken Pains to ex-  
 “ pose *Budingen's* Reasons for publishing the Emi-  
 “ gration Edict, and have artfully recapitulated  
 “ many Circumstances, but they are of Facts  
 “ which ought to be related connectedly, to draw  
 “ right Conclusions from them ; and this you  
 “ very well knew : Therefore, I leave to your  
 “ own Conscience to determine the Matter. No  
 “ personal Hatred had any Share in it. A Prince's  
 “ Council, I hope, never acts by such Springs.  
 “ The fine Portrait the *Herrnbuters* made of them-

(21) How could he do this, as the House was sold to Mr.  
*Larisch* ?

(22) Sect. 12, Note 4. Sect. 13, Note 31.

(23) Sect. 37, Note 44.

“ selves at first, raised a Mist, and produced the  
 “ good Testimonials in the Contract. I myself  
 “ was near seduced by the near Acquaintance I had  
 “ with you and other Guardians (24); but my  
 “ Office, and the Negotiations I had with you  
 “ and others, gave me Occasion to make this Es-  
 “ say (25; and there I found, that external Pomp  
 “ can’t give Weight and Conviction to erroneous  
 “ Doctrine and false Transactions (26). It has  
 “ been discovered, that your Constitution opposes  
 “ Scripture, and strikes at the Rights of Sove-  
 “ reigns (27). Let you and the other Guardians  
 “ lay aside Prejudices and deny it if they can. In  
 “ the mean time that a thousand Protestations of  
 “ Love and Fidelity were made to the Sovereign,  
 “ they intended a Process with him at *Wetzlar*,  
 “ and the Army of a neighbouring Prince was in-  
 “ vited to take their Quarters in this Country  
 “ (28); their other innumerable Fallacies I pass  
 “ over (29). And should they who are in an in-  
 “ dissoluble Connexion with you do any thing  
 “ without your Privity? It can’t be believed;  
 “ but this I am sure of, the Evil intended against  
 “ *Budingen* has fallen on their own Heads (30).  
 “ Your Renunciation is of no Consequence, if the  
 “ Inhabitants don’t renounce you; they still re-  
 “ main *Herrnbuters*, i. e. a Sect that has no Title  
 “ to Toleration. My Sovereign has sent fresh  
 “ Orders not to recede in the least from the Edict,

(24) See Note, 13, 17, 18.

(25) and (26) This we have already proved.

(27) See Count *Zinzendorf*’s Statutes, Sect. 16---33.

(28) They addressed themselves at *Wetzlar*, as soon as they found that the Sovereign was in good earnest for putting a Superintendent at their Head.

(29) By demanding the Loan so soon they only wanted to cramp *Budingen*, and force him to agree with their Views.

(30) All Count *Zinzendorf*’s Devices to hurt the Sovereign have had a quite contrary Effect.

“ therefore

“ therefore I cannot accept of your Offer. It is  
 “ true, *Budingen* by it loses the Donation of your  
 “ fine House, many wealthy, and possibly all the  
 “ Inhabitants of *Herrnbaag*, and at last the Place  
 “ itself. But this is the Loss of a thing of which  
 “ he never had due Possession, and of a sort of  
 “ Inhabitants who came in Sheep’s Cloathing with  
 “ the Inclination of Wolves (31). This Ferocity  
 “ lurks under the General-Deaconry, and other  
 “ Inventions. But now we are upon our Guard,  
 “ and put our Trust in God. His Direction  
 “ can send *Budingen* many or few Evils (32).  
 “ Such is the Lenity of the Edict, that three  
 “ Years longer are allowed them, in which Inter-  
 “ val they must justify themselves, and their  
 “ Failure will be *Budingen’s* Triumph. People  
 “ that will come and live here must be first ex-  
 “ amined, and you will do well to recommend  
 “ some, if you knew any. They will find that  
 “ the Intention to clear and repeople *Herrnbaag*,  
 “ quadrates entirely with the Rules of Religion  
 “ and the Welfare of the Country, &c. (33).”

Count *Zinzendorf* answered :

“ When you, as I wish, shall come to stand at

(31) This hard Expression is yet very true. Who at their first Reception could imagine that they wanted to set up a fourth Religion ? That Count *Zinzendorf* should have the Intention to make the mortgaged Lands his Property ? That they would establish a College here which should have the Management over so many dispersed Colonies ? About which Article Count *Zinzendorf* writes the 29th of January 1747, when he was about bringing Mr. *Beuning’s* Administration over to his Side :

“ I thought proper to remove him from the particular Management of these Farms, but to retain him as a Man of Abilities, under the Title of a *Counsellor* ; and if the Concerns of the Lands purchased in *Pennsylvania*, *Georgia*, *Carolina*, and *Maryland*, and others given to me and my Heirs, by a new Act of Parliament made in favour of our Church.”

(32) No bad Consequences had as yet been seen.

(33) *Budingen* published the Edict for their Emigration as the least of two Evils.



“ the Right-hand of our Saviour, and see me,  
 “ with the most chearful Confidence, appear  
 “ against those who have cheated, who have de-  
 “ spised my Labour, and calumniated me, you  
 “ will be confounded at the Fables and Nonsense  
 “ that you have written to me (34). You will see  
 “ that no *Herrnbuter* Community has been at  
 “ *Haag*, and that this Town has not been ruined  
 “ by following, but by not following me.

“ I shall then have forgot the Benefactions I  
 “ have done to the House of *Ysenburgh*, and  
 “ others which, through their own Fault, I could  
 “ not do them ; but he who knows me, and who  
 “ hates the horrid Ingratitude of Man, knows  
 “ and will manifest them (35). You have no  
 “ Occasion to write me so much of *Herrnbaag*. I  
 “ shall not mind it if the Place is well peopled or  
 “ not (36). That I never approved its Constitu-  
 “ tion every body knows that has had to do with  
 “ it, and especially Mr. *Brauer* (37); but it is in-  
 “ decent to make a Jest of Contracts.

“ Mr. *Dammitz*'s Story I send by this Post. I  
 “ never heard nor could imagine such Thoughts  
 “ had been in Man (38). But Day and Night  
 “ have I watched for *Budingen*'s Prosperity (39).  
 “ I am no longer to be deceived by him : I  
 “ know him now, and however he may flatter  
 “ himself, if he likes it, here my private Cor-  
 “ respondence with him shall end (40).”

(34) Here the style is suddenly altered.

(35) Count *Zinzendorf* must think all his Benefactions over-  
 paid, if he recollects what he wrote to Mr. *Bulfinger*, Sect. 21,  
 Note i.

(36) His Letter to Mr. *Reich* proves how far he was here  
 in Earnest.

(37) See the End of Sect. 7.

(38) This was their addressing themselves to *Wetzlar*.

(39) The contrary of this has been often proved.

(40) Count *Zinzendorf* knew him well enough, but he al-  
 ways hoped to bring about a Change in Mr. *Brauer*'s Mind.

The

The following Answer shut up this Correspondence.

“ I am sorry that you give the Name of Fables  
 “ to what I wrote to you ; but this teaches me  
 “ still more of your way of thinking. This I  
 “ recommend to your Conscience ; mine dictates  
 “ to me that I have written nothing but the  
 “ Truth : I further wish that the Lord may illu-  
 “ minate you with his holy Truth, that you may  
 “ joyfully appear before his Tribunal. I know  
 “ I must appear there and tremble, convinced that  
 “ in me is no good. But my Confidence in the  
 “ Merits of Christ is unshaken ; I rejoice in them :  
 “ But as to the Proceedings against the *Herrnbuters*  
 “ there, I am sure they will not turn to my Con-  
 “ fusion.—I can’t tax myself with Ingratitude. I  
 “ never desired any thing of you in ecclesiastical  
 “ or civil Matters, nor received any ; once indeed  
 “ I dined with you at your Invitation, and thank  
 “ God that he has given me Power to refuse your  
 “ Gifts and Offers, which you were for pressing  
 “ on me and others.”

Count *Zinzendorf* now wrote to Mr. *Reich*.

“ I have had a long and sincere Correspondence  
 “ with Mr. *Brauer*. This has now seen its Period,  
 “ and by his own Direction. I am to signify my  
 “ Thoughts to another Member of the Council,  
 “ though at first little inclined to it. Yet I could  
 “ have wished still to believe Mr. *Brauer* to be  
 “ the Man whom I always (except till the Letter  
 “ before his last, notwithstanding so many cross  
 “ Incidents) used with Pleasure to commend.  
 “ You will, in the annexed Letter, see several  
 “ Novelties, all very odd, and not to be passed  
 “ over in Silence (41) ;

“ He mentions Presents that had been offered to

(41) This he calls so because Mr. *Brauer* had not written the Letter himself.

“ him, and I can’t deny but that I would have  
 “ made him some. The first was a Watch, and  
 “ it pleasing me, and according to my Humour  
 “ of giving Things that I like (for I have no such  
 “ Things, and will have none) to him that is next  
 “ to me, and he was the Person (42.) The other  
 “ Present was a Set of *English* Paper Hangings ;  
 “ but he refused both, and with Seriousness.

“ He had done well to accept both, his Cha-  
 “ racter would not have suffered. For, 1. I had  
 “ nothing to solicit from *Budingen*, but they  
 “ wanted several things of me (43). 2. To refuse  
 “ such Trifles is no Proof that a Man is above  
 “ Corruption ; and some malignant People will  
 “ take it as if the Temptation was too slender.

“ If the late Counsellor *N.* of whom so much  
 “ has been said, was corrupted in the Way that I  
 “ tempted Mr. *Brauer*, I believe him innocent be-  
 “ fore God and Man. But this is not my Busi-  
 “ ness, for Reasons to be mentioned hereafter.

“ The other Error in Mr. *Brauer*’s Letter is,  
 “ that he calls *Herrnbaag*, which I had destined  
 “ and bought for the Community of the Reformed  
 “ Brethren, and of whom Mr. *Meyerhoff* has made  
 “ an Episcopal *Moravian* Church of *Herrnbut*  
 “ (45); at a time wherein even the greatest Enemy

(42) See Sect. 15.

(43) This would be a hard Matter to prove.

(44) The *Herrnbuters* have tempted this Man more than in one Way, Sect. 15. And *Wenceslaus Neisser* must remember, that he said to Mr. *Brauer*, who was to decide a Cause, they would not mind 13000 Guilders to get the better of their Adversary.

(45) Count *Zinzendorf* has not bought the Ground. The new Comers have done this ; and one *Hofcr* amongst them has paid the Money, and all what is in the Contracts about the Episcopal Church cometh from themselves. And Mr. *Brauer* had Reason to call the *Herrnbagers* *Herrnbuters*. Count *Zinzendorf* gave them the same Appellation, 15th *January* 1741, Sect. 19.

“ within a hundred Miles, did not hesitate to own,  
 “ that *Herrnbaag*, by its constant Moderation and  
 “ pure Attachment to Lutheranism, was a Model  
 “ for all Sects, amidst all Vicissitudes still the  
 “ same, and by its Example has supported a thou-  
 “ sand wavering Lutherans (46). The most  
 “ heart-felt Affliction to *Herrnbut* is, that so many  
 “ People in *Prussia* and *Uffenburg* have been seduced  
 “ to depart from the Principles, and are gone over  
 “ to the Episcopal Church of the *Unitas* ; and this  
 “ prudent and faithful Plan Mr. *Brauer* never has  
 “ seen or enquired into, and what the Director of  
 “ the Evangelic Body, *Anno* 1748 and 1749, calls  
 “ a Model of the Regulation of the Evangelic  
 “ Brethren, Mr. *Brauer* calls a Nest of Schisma-  
 “ tics (47). Such flagrant Partiality disturb the  
 “ good Opinion I had retained, and make me fear  
 “ that Mr. *Brauer* is equally filled with Anger and  
 “ Prejudice; therefore we can’t agree together  
 “ (48). The first printed Edict shews, that he  
 “ put no Confidence in me, and cannot therefore  
 “ be the Effect of my last Letter. The second  
 “ Edict, and the Insults committed against two  
 “ Churches, whose Patroness is my Spouse, and  
 “ which were committed before her Face, proves  
 “ that to spare us is not in his Intention (49). No-  
 “ thing therefore remains for me to do, but to  
 “ love this declared Enemy very tenderly, as I  
 “ find that all my Remonstrances have no Effect  
 “ upon him, which I own amazes me. I from  
 “ my Soul wish him well ; to say more would ex-  
 “ pose me to a Suspicion of Bribery, though to do  
 “ him all the good in my Power is indispensable.

(46) Many Divines in *Saxony* were of another Opinion.

(47) The Edict is no Reflexion upon other Colonies, and only relates to *Budingen*.

(48) Mr. *Brauer*’s Letters shew the contrary of this.

(49) See both Edicts. Sect. 37.

“ And as I see by his Confession that he is not of  
 “ my Religion, nor know wherein he seeks his  
 “ temporal and eternal Wealth, I can do no more  
 “ than earnestly to recommend him to the Care  
 “ and Labour of my only beloved Lord, in my  
 “ Name, which if it is no good will do no Da-  
 “ mage ; and I’ll forget that I ever negotiated  
 “ with him (50). But I now address myself to  
 “ that Person whom he himself indicated to me,  
 “ though his Letters deserve no Reliance, yet I  
 “ am not to trouble you. I’ll rest in these Re-  
 “ monstrances, to be used as you may think fit ;  
 “ I don’t require any Answer to them, as I shall  
 “ not be much disposed to prosecute the Debate.

“ It is no Wonder if I understood the Affairs of  
 “ *Herrnbut* better than at *Budingen* ; for this they  
 “ should allow me, as I never pretended to know  
 “ their Affairs better than they. I’ll tell you  
 “ therefore my Ideas of *Herrnbaag*, which is said  
 “ to be a *Herrnbut* System. *Herrnbaag* has two  
 “ Faces, *viz.* what the Saviour has done there,  
 “ and what Men have added thereto. In regard  
 “ to the first and internal way of Grace, this Place,  
 “ one of the happiest Communities of the Bre-  
 “ thren, has brought up Thousands of Children  
 “ to the Lord. Of this I always shall retain a  
 “ respectful Remembrance, amidst any Excep-  
 “ tions to their Oeconomy. Of this Place, with-  
 “ out any Exaggeration it could be said, *This is*  
 “ *no other than the Temple of the Lord, and his*  
 “ *Candlestick is here* (51). But now of the Position  
 “ of this *Candlestick* how Men have placed it. The  
 “ *Herrnbaager* Regulation has always been like  
 “ other anomalous Societies, that made use of my

(50) Mr. Brauer is no further his Enemy than he does not approve of his System.

(51) There may be innocent People amongst them, but this does not justify them in general.

" Name and managed their Affairs without me;  
 " and the like fate has overtaken them all. So little  
 " did I like this Regulation, that during eight Years  
 " I waited a Reformation, when some Months  
 " since I left the Place (52). At last, 1746, I found  
 " myself under a necessity to return, *Meerkoltz*  
 " not liking me at *Marienborn*, and from the Cir-  
 " cumstances that the Collection for building a  
 " Town-Hall had not been paid, I, as usual,  
 " became the Sufferer, *i. e.* that I was obliged to  
 " take the Debts upon me; the Love for the late  
 " Count, the Hopes I had to see the Regulations  
 " there settled under good Conditions, reconciled  
 " me to live there. I found the Place in such a  
 " Confusion that nobody knew the Master from  
 " the Servant. This made me defer my Journey  
 " to *Holland* and *England* till 1747, in the Month of  
 " *Jan.* my stay failing of the End proposed, after  
 " some Months I left *Herrnbaag* again.

" Therefore I can have nothing to plead a-  
 " gainst the Interruption of that System, nor as  
 " a *Man*, nor as a *Christian*, nor as a *Preacher*.  
 " As a *Man* I entirely dissent from it, the sooner an  
 " Absurdity ceases the better! As a *Christian* I have  
 " nothing to say, for there I am a suffering Mem-  
 " ber. They have publickly mixed me in this  
 " Affair without asking or hearing me, they have  
 " accused and condemned me (53). Jesus answered  
 " nothing to it nor I neither. I shall therefore not  
 " appear here as Advocate for the Church, and if  
 " *Budingen* don't want me I'll meddle with nothing.  
 " And let the Demand of the Treasury of the *Uni-  
 " tas Fratrum* upon *Budingen*, in regard to the pub-  
 " and private Damages, be answered; I am far  
 " from raising any Contention about my House,  
 " (54) in so important an Enterprize. Nor the *Di-*

(52) Section 37. Note 44.

(53) The Public may judge of this from other Particulars,

(54) The Laws of the Empire prescribe no such Thing.

“ *restorium Unitatis* of the evangelic Body, as usual  
 “ in such Cases (55) nor the Clergy of the Coun-  
 “ ty itself, have not been consulted (56), and the  
 “ Testimonial of *Budingen* sufficiently shews they  
 “ had not a right Idea of the Thing, or that the  
 “ building Contract was built upon Sand, if not  
 “ with a view to undermine *Herrnbaag* (57).

“ They at *Tubingen* shewed a deficiency in Judg-  
 “ ment in laying their Report before the Duke  
 “ of *Wurtemberg*, and exposing me in a virulent  
 “ Pasquinade. Where was the necessity of their  
 “ labouring to demonstrate to a Man of the late Mr.  
 “ *Bulfinger*’s Penetration, that their Opinion and  
 “ the *Wetteravian* Contract were two different  
 “ Things.

“ For they had long before, to Mr. *Bulfinger*’s Dis-  
 “ pleasure, considered two contrary Things at  
 “ once. We would have found a Remedy, but  
 “ the *Tubingers* turned the deaf Ear to it.

“ If the Sovereign had been inclined to make  
 “ an accurate Regulation for *Herrnbaag*, or at least  
 “ Appearance should have been saved; you should  
 “ have addressed yourself to the *Unitas Fratrum* in  
 “ *Holland* or *England* or *Brandenburg*; especially the  
 “ Hierarchy of the Brethren in *America* should  
 “ have been applied to. Then there would have  
 “ been sufficient difference between *Herrnbut* and  
 “ *Haag*, and if the Sovereign intended to keep  
 “ the Contract, the same could have been con-  
 “ cluded according to the Laws of the Empire, as  
 “ an Affair of this Nature had been throughly  
 “ discussed in the Diet, at the Requisition of a  
 “ Prince, their expedient might have been the

(55) Here it appears that they pretend to have at least part  
 of the Sovereignty.

(56) The Sovereign, and not Count *Zinzendorf*, could order a  
 College to inquire into the Matter.

(57) They themselves have done this by not performing  
 what they had promised.

“ Pattern.

“ Pattern, &c. Now after a Succession of fifty Year,  
 “ which but once had been interrupted, to appoint  
 “ the chief Court-Divine as President to the re-  
 “ formed Hierarchy; whom I on that Occasion  
 “ introduced in his Place, and did then recom-  
 “ mend to him the Reformation of *Herrnbaag* as  
 “ Part of his Duty: I absolutely refusing not to  
 “ meddle with it myself in these Circumstances.  
 “ My Services in this Affair were only by Com-  
 “ mission of *Budingen*, whereby I thought to bring  
 “ the Community to the Intentions of their So-  
 “ vereign, but I totally dropt that Matter upon  
 “ the Community’s telling the Count they did  
 “ not like my Intervention (58).

“ That Count *Zinzendorf* which is mention’d in  
 “ the Edict, certainly is a Phantom about which  
 “ every body talks without having seen it. *I don’t*  
 “ *know him, who yet knows me, and I know him.*

“ The Ecclesiastical Directory was the product  
 “ of a Faction against me, of which the Members  
 “ of the Community knew nothing. I according  
 “ to Custom despised it, but still administred, and  
 “ my only Son and two sincere Friends, have not  
 “ absented themselves for some Years from a fervent  
 “ concern for the Souls of their Brethren, and I did  
 “ not withdraw them till I saw the Opposition to-  
 “ tally frustrated and the Souls in a safe State. Then,  
 “ and with a safe Conscience, I gave this System  
 “ over to its Fate. Hereby it must be observ’d,  
 “ that *Herrnbaag* never had been admonished, but  
 “ entirely over-looked by the Sovereign (59), so  
 “ that it has a very ill Grace, that as soon as  
 “ that Place became purified, after it had laid  
 “ down every thing at Jesus’ Feet, and after the

(58) His Letters shew this best.

(59) Count *Zinzendorf* had forgot, or would not know what  
 was written to him, Jan. 19, 1748.

“ The Sovereign would act against his Duty permitting the  
 “ System to take Root after being found dangerous.

“ *Seducers*



“ Seducers had been remov’d, the potent Hand of  
 “ Power should be laid on it (60). For these  
 “ *Herrnbaagers* which become Emigrants are every  
 “ where an honour to Jesus; whilst part of the  
 “ Inhabitants to my grief and shame have been ap-  
 “ plauded and encouraged. He therefore who has  
 “ caused these Things and boasts not only in his  
 “ Obedience, but also in his Counsels, must be  
 “ ashamed at the last Day.

“ I. That he had chosen the wrong Man for  
 “ his Object, who absolutely has been wronged  
 “ in all that has been given out of his sayings and  
 “ doings in a public Character (61).

“ II. The second Sin of our Antagonists is, and  
 “ remains, that they call the *Herrnbaagers*, *Herrn-*  
 “ *buters* (62). What Offence has an Evangelic  
 “ *Lutheran* Community given? That you term it a  
 “ Crowd which openly consists of reformed Men-  
 “ nonists, and other Dissenters from *Lutheranism*,  
 “ (63) which the Sovereign has received and made  
 “ an Episcopal Church, and all this without the  
 “ Knowledge of *Herrnbut*, as the parochial Church,  
 “ or consulting its lawful Spouse, the Director of  
 “ this Church of the Brethren.

“ III. It is against all Equity of human Actions,  
 “ that the Bishop who has been forced away, shall  
 “ answer for the Cabals against the lawful Bishop  
 “ of the *Unitas Fratrum*, which was done at the  
 “ Instigation of Mr. *Brauer*’s Predecessor (64).

“ IV. I don’t think it worth while to reflect up-  
 “ on the Prerogative of making a Community re-  
 “ nounce their Governors, whom the Sovereign had  
 “ confirmed, or to make them quit the Country (65).

(60) *Budingen* as Sovereign knew nothing of this Reformation-

(61) He should have specified when he had been wronged.

(62) See Note 45. (63) Section 37.

(64) The Regency knew nothing of them.

(65) *Budingen* has but one Sovereign, and the Guardians  
 have never been confirmed.

“ V.

" V. I am treated as an Incendiary, *Budingen* imagines me full of mischievous Designs against him; not reflecting on the Injustice using a Child of Peace as a Disturber (66).

" VI. It is to the Disadvantage of the illustrious Family, that not one amicable Advance is made; on the contrary, the Breach widens, the Score rankles by this Pertinacity of being in the right without Foundation (67).

" I cannot say after Mr. *Brauer*, that I tremble for the Tribunal of God. I put my Hands in his Side, if my Heart trembles 'tis for him, *Psal* 119. as the Child full of Spirit, *Luke* 1. I know that my Saviour liveth! I know in whom I believe.. Let my Antagonists bandy about my Name.—I remain as I am—The Creator of all Things, the crucified Jesus is the Truth himself which I'll maintain till he cometh, be he who he will that formeth other Sys-

(66) Count *Zinzendorf* is not so mild temper'd. When he sent some Writings to *Budingen* about the reformed. *Jan.* 24, 1747, and was afraid that the same would be communicated to others; he said,

" This at some Courts is a most dangerous piece of Work; I pray that you wont send these Writings to *Frankfort*, or any where else, I should not fail to resent it"

(67) It would certainly have been for *Budingen's* Advantage to have acted otherwise with them. Count *Zinzendorf* himself declareth in the Postscript to his Letter to Counsellor *Reich*, *Nov.* 12, 1750.

" He should be always at the Sovereign's Service to promote his Good, and to avert Evil from him; and this the rather, as he believed that these Proceedings came from the Enemies of *Budingen*, to make him lose a flourishing Place, the readiest way to which was by bringing into Suspicion such Persons who were staunch, and not barren Friends, to the Sovereign, so that they afterwards could fish in troubled Waters.—That he not yet had alter'd his good Will towards *Budingen*, his Hand should not be upon him, and he would with the help of the Lord redress and improve every thing if *Budingen* would believe him.

" tems.

“ tems. I’ll not part Christ. All theological  
 “ Truths remain from his Wounds. Of modern  
 “ Christianity I know nothing, and will know no-  
 “ thing, Jesus is the base of my Ideas and the  
 “ light of my Paths (68).

The following Answer terminated this Correspondence.

“ I answer you, as a Point of Civility. You  
 “ can’t expect me to judge about your Correspondence with Mr. *Brauer*, as I am not able to see  
 “ into your own Judgment. He had his Reasons  
 “ for refusing the Presents. I also find no Error  
 “ in calling the *Herrnbaagers*, *Herrnbuters*. A dispute about Words is endless. Was not *Budingen*  
 “ satisfied that the Inhabitants of *Herrnbaag* were  
 “ not to be suffer’d, as maintaining a System  
 “ opposite to due Subordination. Every thing has  
 “ been maturely examined, and *Budingen* injur’d  
 “ no other State of the Empire by his Decision.  
 “ I find Mr. *Brauer* quite void of Anger or Prejudice. All his Advice in this Affair, squares  
 “ with the soundest Reason, and it has been tempered with exceeding Lenity. We believe to  
 “ have known enough of the Affairs at *Herrnbaag*,  
 “ to justify our Proceedings. The *Candle* so often  
 “ lost grew dim, that we could not think it  
 “ was of God, and the Place where it was put has  
 “ quite melted it. I don’t find that you have been  
 “ condemn’d without a hearing. My Sovereign has  
 “ made no arbitrary Decision, but has publish’d  
 “ an Edict, for which he had abundant Reasons,  
 “ and such as would be sufficient to annul a Contract, without applying to the Director of the  
 “ *Unitas* or the Clergy. I know nothing about  
 “ the Demands of *Herrnbaag* upon our Treasury,  
 “ only that it has discharged your Loan. The

(68) The wicked Difference betwixt the Mouth and Heart is best known to God.

“ Story

“ Story about the two Opinions of *Budingen* cannot give a Law to the Sovereign, and I reckon  
 “ it an Honour for *Budingen* that your Council has  
 “ been rejected about the Regulation of *Herrn-  
 “ baag*. I wonder that the Inhabitants of *Herrn-  
 “ baag* refuse to renounce a Phantom, if that  
 “ Count *Zinzendorf*, whose mention is made in the  
 “ Edicts, be a Phantom. The Records tell me  
 “ that *Budingen* often has admonish’d *Herrn-  
 “ baag* by disapproving their Conduct. It is now  
 “ too late to say, that at the Time of the Edict,  
 “ *Herrnbaag* had been just purified. By whom has  
 “ this been done? It was the peculiar Right of  
 “ the Sovereign, who intended to appoint a proper  
 “ Person, how violently this was opposed. You  
 “ know therefore a further Purification became  
 “ necessary.

I. “ This Resolution of the Sovereign was  
 “ founded upon such Arguments that will stand  
 “ the Test. For here the Records prove the Fact,  
 “ and the Omniscient knows that the Object was  
 “ not the wrong Person. The Loans had no In-  
 “ fluence in the Edict, they only have open’d the  
 “ Eyes of *Budingen* to see further into several Par-  
 “ ticulars.

II. “ The Sin of calling the *Herrnbaagers* *Herrn-  
 “ buters*, I believe is soon forgiven, else the latter  
 “ had committed a capital Crime when they pre-  
 “ tended to be *Lutherans*; being Dissenters from  
 “ them. I can find no Record that the Sovereign  
 “ had made an Episcopal Church of them, but I  
 “ find many, that they have assumed a Right to  
 “ model their Church according to their Humour.

III. “ This I do not at all understand, so  
 “ wave it.

IV. “ The Sovereign could not suffer that  
 “ the Guardians whom he had not confirm’d,  
 “ should

“ should exercise his Rights, and not permit his  
 “ Officers to inspect their System.

V. “ *Budingen* only concludes of the future by  
 “ the past, and if Facts happen to fall out other-  
 “ wise, is not chargeable.

VI. *Budingen* would act against his own Interest  
 “ to pursue it against his own Conscience, he would  
 “ be in the wrong, where he is in the Right. But  
 “ in the Right he infallibly is whilst trusting in God  
 “ and his Blessing, and discountenancing all Over-  
 “ tures which do not proceed from Sincerity.  
 “ How far Mr. *Brauer* trembles before God’s Tri-  
 “ bunal, I know not, but I see in his Letter that  
 “ he does it as a Sinner, who rejoices in the Jus-  
 “ tification of Christ. Such a Joy is founded in  
 “ Scripture. Oh that Mankind had remained in  
 “ the same : What Schisms, what Feuds, what De-  
 “ partures from God would have been prevented.”

F I N I S.



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A

## SOLEMN CALL

O N

Count ZINZENDORF, &c.

*When you ingenuously ask them (that is, desire an Account of their Doctrines) they knit their Brows, and with a haughty Mien answer : 'Tis too high ! When you endeavour to pump them, they answer ambiguously, and pretend to believe nothing but what is assented to by the generality of Christians. When you appear to be already informed of their Doctrines, they deny what ever they believe. When you familiarly discourse with them, they impose upon your Simplicity. They do not trust their Secrets to their own Disciples before they have made them their Slaves. They have an Art by which they persuade People before they teach them ; whereas Truth persuades by Teaching, and doth not teach by Persuasion.*

Tertul. adv. Valent. p. 250. Edit. Rigaltii.

B

*Those*

Those that teach otherwise of God than we teach, conceal their Doctrines to us, because they are afraid that the Overthrow of their Doctrines would ensue upon their being known, and because they apprehend, that upon being overcome, they would be in Danger of being saved. (Timentes ne victi salvari periclitentur).

Irenæus adv. Hæreses. Lib. 4. c. 52.

HOWEVER will give himself the Trouble of reflecting on the Doctrines of the *Herrnbuters*, commonly called *Moravians*, which I have partly given an Account of in the *Canadid Narrative of the Rise and Progress* of that Sect, will find, that not a few of them exactly square with the Tenets of the ancient *Gnostics*, so famous in the earliest Ages of Christianity: And it is highly remarkable, that the Conduct, the Leaders of *Herrnbutism* have hitherto followed, tallies as exactly with the Picture *Tertullian* and *Irenæus* give of the *Valentinians*, a Party of the ancient *Gnostics*, in the abovementioned Passages, as one Drop of Water doth with another. Count *Zinzendorf*, the Author of this new Sect, has Mysteries too high to be communicated to every body: He will not, it seems, make Fodder of them for Cattle, such as the Herdsman drives out (a); he finds it necessary to speak paradoxically to such as are not initiated in his Mysteries (b); he has different Kinds of Theologies, one of which is not to be preached from the Pulpit, but in private Congregations (c), whilst another is to be delivered only into

(a) In his fifth Synod. Sermon, p. 41.

(b) Append. to his Nat. Reflect. p. 47.

(c) *Spang. Declar.* p. 698. *Peremptorische's Bedenken*, p. 45.

*one's own Ear* (d); nay he almost glories in having a *new Language not understood by others* (e). It is common for his Sectaries, on being asked about their Doctrines, to refer to their Catechism, which, in Imitation of that of the *Socinians* printed at *Cracovia* in 1574, is contrived in such a Manner, as to conceal, under the Cover of scriptural Passages, their true Tenets, and to leave fundamental Truths so undetermined, as that it may be in their Power to give them a Latitude or restrain them, just as Occasion shall require, when they have to deal with People of different Persuasions. If you allege Doctrines they have publickly preached and divulged in their own Writings, they refuse to answer; and, like the *Gnostics* of old, *point-blank deny what they believe*. When you judge them to be honest in their Professions, they impose upon your Simplicity; and if you happen to detect them, this is called Persecution, and no less than attacking the Cause of Christ. They must be sensible, that, were *Herrnbutism* exposed to public View, it would soon be exploded: For this Reason, the Count has long ago enjoined his Disciples *to give no Answer to what is wrote against their Doctrines, should even the Charge be true* (f); and he tells them among other Reasons, that *their Affairs for the third Part had thereby been ruined* (g); moreover, that *very likely such Writings would soon be forgot* (h). He has the Knack of bringing over People to his Sect, not by Instruction; (for, *this*, he says, *is not so much their Plan* (i), ) but by the more prevailing

(d) *Ibidem*.

(e) *Buding. Collect. Tom. 3. p. 245.*

(f) *Ibid. p. 249.*

(g) *Ibid. p. 250.*

(h) *Ibid. p. 247.*

(i) *His Homilie vom Geheh mit Thränen säen, p. 12.*

Art of *Persuasion* ; he captivates them, not by enlightening their Reason, but by entertaining their Imagination and Passions, and by making Use of his Doctrine of *Blood and Wounds* as a Kind of *Opiate* or *Charm*, tho' it be really at the Expence of the *Discrimen honestorum & turpium*.

Happy would it have been for Christianity in general (for the Count's Undertaking interests all Christians of whatever Denomination) had he not further improved on the subtle Arts of the *Gnostics*. His Sect would then have remained at the Place it was first broached in, and perhaps been stifled in its very Birth. But to his, and his Associates, Shame be it said, they have stuck at no Arts, at no Contrivances, to propagate their Doctrines, and sily to instil them. Their favourite Stratagem has been to endeavour to impose upon the Unwary, by taking upon themselves the Stile and Title of the *Moravian* Church ; a Title, to which they have not the least Pretence, in whatever Light it be considered. Would not every body suppose, from the Bustle and Noise the *Herrnbuters* have made, and are still making with that Name, *that* there had been a Transmigration of half *Moravia* ; *that* the People who here in *England*, take upon themselves that Name, had met with a Fate like to that of the modern *Palatines*, persecuted in their Country for the Sake of Religion by the *Roman Catholics*, and had left their native Country on that Account, under the Conduct of Count *Zinzendorf* ; *that*, as their Forefathers were known to have preserved the Apostolic Faith undefiled, (witness their Confession extant in History, and the many Encomiums bestowed on them in former Times by the Protestants themselves) this their true Offspring had sought Refuge among them ; but contrary to their Expectation, and  
notwith-

notwithstanding their having the same Faith and Discipline, had been most cruelly treated and not been able to obtain Leave of residing among them; that the Protestants in *Germany* making an Account of a large Sum of Money brought by their *Moravians* along with them, had contrary to their own Interest, persecuted them by public Proclamations, and thus forced these unhappy *obedient Moravians* to fly to *England* for Shelter; Lastly, that they, in the Simplicity of their Hearts, and without the least Disguise, had laid before the Parliament of *England*, their Forefathers Confession of Faith (on Account of which they had met with such ill Treatment) together with the synodal Acts of their Ancestors; and thus having proved themselves to be the true *Moravian* Church, so famous in ancient History, had obtained a Settlement all over the *British* Dominions? This, and this alone, I take to have been the common Supposition made by those who know nothing of the *Moravians* but by common Report. But this is so far from being their real Case, that the contrary can be made appear by a great Number of Proofs, whereof, for briefness sake, the following may at present suffice.— It is well known, that the Empress Queen of *Hungary*, to whom *Moravia* belongs, has, within this Century, lost no considerable Part of her Subjects in that Country; nor doth it stand to Reason, that People of any considerable Substance would have been permitted, contrary to the wonted Policy of that Country, to carry it from thence. Neither can Count *Zinzendorf*, with those People whose Names are so ostentatiously produced in the Vouchers laid before the Parliament, be accounted *Bohemians* or *Moravians* by Birth; nor can those Individuals that belong to this Sect, properly come under that Denomination, as none of them belong  
to

to that Country, except a few *Roman Catholics*, who, according to common Report, having occasionally got Sight of Protestant Books, left their Country and joined the Count at *Herrnhut*, after he had begun to set on Foot his new *Seet*, as it appears even from his own Writings (k). This alone is sufficient to shew, that these People are not *Moravians* in the proper Sense of that Word, when considered as denoting the *Moravian Church*. Moreover, the very Person that ordained the Count, positively affirms, that all the Members of that Church had been extirpated in *Bohemia* and *Moravia* ever since the Year 1620 (l), and that such as fled their native Country about that Time, had mixed in *Poland* with the Calvinists; besides, we have the Count's own Words, viz. *that they made an entire Coalition with the Calvinists* (m). To speak therefore of a *Moravian Church* in *Moravia* after that Time, is speaking of an imaginary Body, a Phantom. The few Natives that came over to the Count from *Moravia*, according to his own Report, were *unconverted People* (n), *the Punctum credendorum* was settled at *Herrnhut* (o); he brought them from a foreign Religion, and made them conform to the *Lutheran Doctrine* and *N. B. Praxis* (p). Hence it follows, that before that Time they were neither of the ancient *Moravian Church*, nor had its Discipline, (which as well as the *Moravian Doctrine* the Count rejects in his Writings (q):) It follows

(k) *Buding. Coll. Tom. 1. p. 266.*

(l) *Candid Narrat. p. 13 & p. 22. of the second Edit.*

(m) *In the 4th Tom. of his Bedenken, p. 19.*

(n) *In his Defence against A. Grosz, p. 38.*

(o) *In his Letter to the theological Faculty at Tübingen.*

1733.

(p) *In the 4th Tom. of his Bedenken, p. 18, 19, 20.*

(q) *Pilger Gemein Tag Rede of Januar, 26, 1745, p. 18. Bud. Collect. Tom. 1. p. 115.*

likewise,

likewise, that as they neither belonged to the *Moravian* Church, nor were a separate Body of themselves, they neither did, nor indeed could bring along with them a Curate, much less a Bishop of their Church; and thus as they could not have the least Claim to the so much boasted-of Apostolic Succession, it is plain, they could not possibly give to others what they had not themselves. However, these People were thought by the Count to be proper Instruments to serve his End, i. e. to cover under the Sanction of the *Moravian* Name the Sect he had broached.—Many Things, *absolutely incompatible with the Idea omni tiri*, occur in the Count's Transactions in general, particularly in the Business now before us, which however I shall omit for the sake of Brevity, and only add, that he, far from having ever attempted to prove himself, or his People, to be of the *Moravian* Church, has by a Method hitherto unheard of, imposed on the Public by Certificates from Men of Reputation, nay from whole Colleges, who, on his bare Word, without any further Proof, have asserted, that he and his People were of that ancient Church. With these Certificates, and a long Pedigree of the ancient *Moravian* Church taken from History, he has posted from Country to Country, crying up himself and his People as belonging to that ancient Body, and making Proselytes under that specious Denomination: And the Imposition (I wish I could give it a softer Name) would perhaps have remained still longer undiscovered, had he not, by too hastily publishing his Sermons and other Writings, betrayed himself, and caused People to enquire into the very Bottom of the Matter. Whoever doubts of this his Way of casting a Mist before People's Eyes by Certificates, need but consult the Vouchers laid by his Deputies before Parliament, together with the Speeches



Speeches made in their Behalf, and printed by the *Herrnbuters* themselves. The Reader will naturally expect to find among these Papers, *the Confession of Faith of the ancient Moravian Church*, which the honest Followers of it of old, never made a Secret of, but delivered it at different Times to the Rulers of their Country, Copies of which are still extant in Print: But to his great Surprise, he will there find *not so much as a bare mention of it*. The only Thing we meet with, in lieu of it, is a long Pedigree of the Antiquity of the *Moravian Church*, with many Encomiums bestowed on it, and various Arguments drawn from that once so famous Church, for bringing about a Settlement in Behalf of these new Comers, who neither are descended from the Followers of that Church, nor were persecuted on Account of Religion, nor follow the Doctrines of these Confessors; but are a People drawn from all Religions, a Sect newly broached, (whose true Name, from that of their Founder, ought to be *Zinzendorfsians*, as the King of *Prussia* very properly calls them in the *Memoirs of the House of Brandenburg*(r);) a Sect that hides its Tenets, and uses the *Moravian* Name as a kind of Sanction to their Innovations. Instead of synodal Acts of the ancient *Moravians*, none will appear but those of Synods appointed by the Count himself, and Papers wrote by him or his Sectaries, who are so dependent on him, that according to his own Report, *they are ready to lose their Lives for him* (s) (which is even more than the Pope can say). These, with other Writings, which either were given Centuries ago, in Favour of the true

(r) Pag. 284. of the *French* Edit. in Twelves, 1751.

(s) 4 *Tom.* of his *Bedenken*, pag. 67.

ancient *Moravian* Church, or have been begged on false Pretends by the present Pretenders to that Title, and evidently wear the Marks of Reprobation for the Reasons given before, are produced there as Vouchers for that Sect. Not to mention any thing of the *Augsburg Confession*, which they have made a Shew of producing, tho' in Reality they have curtailed and mangled it in several Places, doubtless in order to conceal their Doctrines under that Cover.

As this is the Case of the *Herrnbuters*, and as such and many other Circumstances little redounding to their Honour, attend their History; there is no Wonder that they shun the Light, and instead of answering the Charges I have brought against them, in the *Candid Narrative*, from their own Writings, have endeavour'd to suppress that Book; and this failing them, have sought to disparage its Contents by Chicanerie, Slander, and Attempts to do me a Prejudice. This their unchristian-like Conduct I am little startled at, as I am sensible that Men of Integrity will always applaud the Endeavours of such as detect Impositions. I am well assured, that my Undertaking has been a Means of opening the Eyes of many who judged of this Sect only from Appearance, and that not a few of the Projects of the Leaders of *Herrnbutism* have since that Time miscarried. On this Account, I should perhaps not have chosen to meddle with them any further, especially as little Credit can be expected to redound to a Person that fights with a Shadow, or combats an Adversary, who is better a great deal at *biding* than *defending* himself. But, as in a late Pamphlet, which, in the Title Page, promises an Answer to the *Candid Narrative* (though not a single Accusation is so much as touched upon) I have been charged with having

*calumnated* them : I think it now incumbent upon me to bring the Thing to a very short Issue, by SOLEMNLY CALLING ON COUNT ZINZENDORF, the Author, Broacher and Advocate of this Sect, as I HEREBY DO, to answer all and every Article set forth against the said Sect in the *Candid Narrative*; not by *running them over* and *picking out* what he likes best, or *making Interrogatories to himself*, whereby the Charges are in a great Measure enfeebled (which I find to be his favourite Method) or by *confounding Passages together*; but by *distinctly mentioning or quoting ONE ARTICLE AFTER ANOTHER*, and *giving a clear, explicit and categorical Answer to each of them*. This the Public has a Right to expect at his Hands; the more as he or his Associates in Power, have engaged themselves to it by their Advertisement of *June 2, 1753*. though hitherto they never have performed it; and if this is not complied with *in the Manner aforesaid*, it must be looked upon as a tacit Confession of the Validity of the Accusations abovemention'd. On my Part, as Truth is the only Thing I aim at, I solemnly decare, That I never shall think it a Disgrace to confess that I am in the wrong, whensoever he shall make it appear that I am so.

I cannot omit taking Notice here, that among the Vouchers produced by the *Herrnbuters* before the Committee of Parliament, I have found, to my great Surprize, that they pretend, they have answer'd above Twenty Times the Accusations brought against them Abroad. Whether this cunning Way of prepossessing People doth not make a Part of their *Disciplina Arcani*, I will not take upon me to decide; however that be, it can prevail with none but such as are determined to take Things upon Trust. If calling one's Adversaries by the vilest Names, and bestowing the Title of  
 Libels

Libels on all their Writings, though ever so well supported by Proofs, can be deemed answering, then indeed the Count himself, or his Disciples, have answer'd more than an hundred Times. If those that attack his favourite Tenets are to sit down contented, and account themselves refuted, by being told by him, that *he, according to his natural Disposition, would first knock out with his Foot a couple of Teeth out of their Mouths before he would answer, and that a Thunderbolt should destroy them* (\*). I think the Contest must soon be at an End; this is answering with a Vengeance, but will scarce go down with People that have the least Pretence to Reason and good Breeding. In fact, the Count, or his Followers, are so far from having ever given a satisfactory Answer to the Charges brought against them, that Mr. Volk, a Person of Credit, and in a public Office at *Budingen*, has but very lately renewed and corroborated these very Charges (among which are downright *Eleusinia*): And as he has challenged the Count, a second Time, to proceed against him by due Course of Law, and offer'd to produce before a Court of Judicature undeniable Proofs for

(\*) In Spangenb. Declarat. p. 552. The same Spirit seems to appear in another Passage of the Count's Writings, where, he, with the greatest Assurance, pretends that those scandalous Hymns, contained in the xiiith Appendix of the Hymns of his Sect, are absolutely the same with the Bible, and deems such as rail at them, worthy of having *their Tongues pluck'd out*. This curious Passage, which is to be met with page 98. in his *Discourses on the Augsburg Confession*, published first in German in 1748 or thereabouts, and lately in English, runs as follows: *Nobody's Tongue is plucked out on Account of the xiiith Appendix, when he rails at it, although both Matter and Form are absolutely Scriptural. But if a Thing stands in that Volume called the Bible, and any were to talk of it as they do of our Matters, in many a City and Country, the Tongue of him that speaks so would still be plucked out, or the Hand that wrote it, be chopped off.*

what he advances, the Accusations must be supposed to remain still in their full Force. Thus much may likewise be inferr'd from the Challenges of Mr. *Benner*, Doctor and Professor of Divinity at *Gieffen*, and Mr. *Fresenius*, Doctor of Divinity at *Franckfort*, who have defied him to invalidate the Accusations they brought against him some Years ago. As these three Gentlemen, as well as all the others that have wrote against him, remain unanswered, at least with regard to Matters of Fact; every unprejudiced Person must conclude, that the aforesaid Accusations are founded upon Truth, unless it be supposed (according to the smart Observation of the Theological University at *Tubingen*, in their *Responsum* against this Sect) (u) *that every body loses his Understanding and Discretion as soon as he begins to relate or say any thing against the Herrnbuters.*

I cannot deny but that the Count's Anger may have oftentimes been raised by *Personalia*. His Adversaries have charged him, for Instance, that he, though only a Subject in *Saxony*, had, in Order to satisfy his matchless Pride, imposed upon the Governor of *Pensylvania* and a great Number of other Gentlemen of that Province, by asserting, in a Speech made to them in 1742 at *Philadelphia*, *that his Ambassadors were treated like those of Princes; Item*, that he, leaving his Lady at home, travell'd abroad with *Anna Nitschman*, a young Woman, whom he made an Eldress in the 14th Year of her Age, and was frequently alone with her; *Item*, that he often had passed under different Names from one Country to another, was very assiduous in collecting Money, and had decoyed a Merchant,

(u) Candid Narrative p. xvi. in the Append. or p. 111. of the 2d Edition.

worth one Hundred thousand Crowns, from *Stralsund* to *Herrnbut*, and sent him afterwards to *Algiers*, to convert the *Moors*, where he died; with fundry other Charges relating to Sums acquired by him from People that came over to his Sect. Such Allegations, at first Sight, seem improper in Controversies relating to Doctrines; But then it ought to be consider'd, that the abovemention'd Speech is published in the Count's own Writings, (w) and that he had caused printed Copies of it to be distributed among the Audience; which shews at least, that the Charge was unquestionably true; that the second Exception relating to *Anna Nitschman* is likewise so, appears from Letters and Papers also published by himself (x), and as for the third, the Count doth not so much as presume to deny, that he had brought the above Merchant of *Stralsund* to *Herrnbut* (y). The whole Controversy, moreover, is not to be consider'd on the Footing of an ordinary one, as it is carried on against a Person, who pretends to new Gifts, who seems to aim at a Revolution in the Church, who gives the World to understand *that his Sect will so far weaken the Protestant Constitution as to leave nothing of it but a Caput mortuum* (z), and boasts that *from him a new Period shall be begun in Church History* (a): Against a Person, whose Doctrines *de Incarnatione, de Trinitate & generatione Filii æterna* are so extravagant, as to render these Mysteries quite contemptible, making them savour much of the Doc-

(w) *Regn. Cru.* p. 186. *Buding. Collect. Tom. 3.* p. 330, 332.

(x) *Bud. Coll. Tom. 1.* p. 350. and *Tom. 2.* p. 848.

(y) Collection of several small Pieces wrote by the Count, p. 758.

(z) In his Letter to Mr. *Burg*, March 3, 1744.

(a) *Dr. Hallbauer de Explorials. ep.* p. 38.

trines of the Heathen, when they speak *de Actionibus deorum secretis*: Against a Person, who notwithstanding his being but slenderly versed in the Greek Tongue, according to his own Confession, has presumed, in Order to bring all Sects under his Sway, to make a new Translation of the New-Testament, and has accommodated it to the Opinions of *Roman Catholics, Socinians, Fanatics, Chiliaists, Anabaptists, &c.* left out in above 250 Places, (to confine myself only to the four Evangelists) sometimes 1, 2, 3, 4, 5, 7, 8, 14 Words, sometimes whole Sentences, nay whole Verses; besides a vast Number of false Translations (b); and has thereby given such a Scandal to all *Germany*, as he scarce ever will be able to blot out: Against a Person, who styles himself *Œcumenicus* (c); says *his Call is to all the World* (d); positively affirms, *that the Apostles had spoiled Christ's Plan from the first Day of the Gospel* (e); charges the Clergy *with having to this Time deceived the World* (f) calls them *Sacrament Bablers* (g), *Satan's Professors* (h). adding, that the Protestant Religion is a *Samaritan Constitution* (i), a *Laodiceæ* (k), his Sect the Church of *Philadelphia*, and himself the *Angel of Philadelphia* (l).

(b) *Dr. Hallbauer Disp. 2. de Licent. condendi version. p. 74-77, it. p. 88.—158.*

(c) *Bud. Collect. Tom 3. p. 80.*

(d) *Ibid. p. 199.*

(e) *Synod. Sermon. p. 427.*

(f) *The 2127th Hymn.*

(g) *In his Jeremias, p. 238.*

(h) *Synod. Sermon. p. 40.*

(i) *Dr. Hallbauer de Expl. fals. ap. p. 66, & 67. ex lit. Comit. de 1 Sept. 1733.*

(k) *Bud. Collect. Tom. 2. p. 603.*

(l) *Ibidem.*

When

When a Person attempts such Things, speaks in such lofty Strains, treats a respectable Order with so much Contempt, and pretends to such an extraordinary Call, ought not his Life and Conduct to be examined into, as well as his Doctrines? Does not an Apostle expressly enjoin Christians to *try the Spirits whether or no they are of God?*

I should conclude here, were I not obliged to refute an Objection, Mr. *Gambold*, formerly a Clergyman of the Church of *England*, according to common Report, but now a Preacher among the *Herrnbuters*, has made to the Accusation brought by me (in the *Candid Narrative*, &c.) against the Count, from the Hymns of that Sect. The Objection is contained in the Preface of a translated Pamphlet, intitled *Peremptorisches Bedenken*, &c. (m) (which for the most Part is a Panegyric wrote by the Count on himself) whereby it is asserted, that the COUNT HAD BEEN CHARGED WITH HYMNS WHICH HE HAD NOT SO MUCH AS SEEN. As this is a most glaring Untruth, I lay hold of the Opportunity that now offers, of refuting it in a public Manner, that so the Reader may the better be enabled to form to himself a Judgment of the Uprightness of these People. It will be proper, however, previously to make an Observation or two. In the first Place, this Objection proceeds *entirely from the Count*, as Mr. *Gambold* could not of himself know, what the former had seen or not seen abroad; besides, the Count's Letter annexed to that Pamphlet, which contains his Corrections on Mr. *Gambold's* Translation, and the Preface itself, in which it is said, that this Piece is publish'd with the Count's Consent, put it beyond Doubt, that he himself



would have People believe, he had not seen these Hymns. In the second Place, 'tis needful to acquaint the Reader, that the Decision of this Matter will in a great Measure depend, on his taking Notice, that the Hymns I have quoted, are contained in the xith and xiith Appendices to the Collections of the Hymns of the *Herrnbuters*, and the Additions thereunto; the xith beginning with Number 1682, and the xiith ending with Number 2357, as far as I have seen them, (there being, it is said, still more Hymns extant equally scandalous and impious, which as yet are not come to my Sight.) As nobody will deny, that Hymns which are sung in a Church, are *vox ecclesiae*, and consequently that those Hymns which are contained in the xith and xiith Appendices, are *vox sectae Herrnbutanae*; as the Count is the Ordinary or Preacher of that Sect, and nothing is done without his *Fore-knowledge*, according to the Power given him by his People, and produced in Parliament; and as one of their Apologists, mention'd in the Preface of the *Candid Narrative*, publicly acknowledges, that "not less than *Eleven thousand* " Copies were printed of these Hymns only in the " Year 1746, or thereabouts, *for the Use of the Sect*, " and not at all to be kept Secret (n)." I think this alone would be sufficient to shew the Falsity of the Count's Pretence, that he was not apprised of what was contained in them. But as, unfortunately, I have to deal with People, who make nothing to stand out against common Proofs, and who, when their Interest requires it, will, upon a Push, disavow the Count, and he them, though at the same Time they call themselves the *Unitas Fratrum*: I must lay my Arguments close upon

the Count himself. Let it be observed therefore, that the xith Appendix of these Hymns, beginning with Number 1682, as has been said above, was before it a Preface, or Dedication, to the Congregations of the *Herrnhuters*, signed by *Bartholomäus Vintz*, according to a Note put under it, signed by the Name of Brother *Levi*, or *Georg Zornmueller*, *then among the Heathen*. In this Preface which I take from the Tent before *Wismar* in the great Plan of *Skebantowano* in *Canada*, October 1741, the Count recommends this xith Appendix to the Congregations, and tells them, that he had thought it to be a Dedication it was in during the Expedition to that region, and therefore would no longer withdraw it from them, in order that he might the sooner let them use the xith Appendix, which for the greater Part was finished, being at the same Time, that the 17th was begun, producing the same Effect upon them, while he was so powerfully experienced from the greater Part of them. Now, how a Person can dedicate a Book, and recommend it in the Manner aforesaid, without knowing what it contains, is a Matter, I must own, that escapes my Comprehension, and I presume, every body's else. However this is not all. The very Hymns which were sung at the Count's *Lebensfeier*, and whereof the Numbers are commonly put at the Beginning or End of each, *now*, that they are contained in the xith and xliith Appendices. For, I find before or after the viith, ixth, xth, xith, xvth, xviiith, xxth, xxiith, xxviith, *Synodal* *Lebensfeier* produced by the Count, and printed afterwards by him, the following Hymns placed, with intimation, that they were sung before or after his *Lebensfeier*, viz. Numb. 2188, N. 2255, N. 2257, N. 1642, N. N. 1949, N. 1978, and 1897, N. 2189, N. 2156,

N. 1949, N. 2156; all which the Reader may verify, and find them compris'd within the Numbers 1682 and 2357 above-mention'd. I could still quote a great many more in Case of Necessity. —It must be observed in the third Place, that the Doctrines the Count preaches in his Sermons, are to be found in these very Hymns, which he has even quoted from the Pulpit in lieu of Scripture. The following may serve as so many Instances of it. Whereas he sometimes mentions Christ in a contemptible Manner (q), (though he takes Care to speak with Respect of his Sect, and the particular Members belonging to it;) the Hymns contain the same Phraseology. Thus in them Christ is called the *Carpenter*, the *Journeyman Carpenter* (r), and even mention is made there of a *Carpenter's Apron* (s), He is likewise there called *Tbolab* (t), a Name which the bitterest Enemies of Christianity, the Jews, have by way of Derision, given to Christ and daily make use of; nay, he is even compared there to what is called a *Tyburn-bird* (u). Again, as the Count in his Sermons speaks of an *Ave Maria*; (w) so the Hymns contain one (x), and Honour is likewise paid there to the Devils themselves (y), which the Count very gravely approves of from the Pulpit (z). Again, the *Pudenda* are, without Shame, mention'd in these Hymns (a), as they are by

(q) Cand. Narrat. p. 42, 43, or p. 41, of the 2d Edit. *Gemein Tag Rede Jan.* 20, 1745.

(r) Numb. 1813. N. 2145. N. 2198.

(s) N. 2085.

(t) N. 1993. N. 1994.

(u) N. 2087.

(w) In his xith Homil. on the Wound-Litany, p. 102.

(x) N. 1821. v. 23.

(y) N. 1756. v. 13.

(z) In his Synod. Sermon. p. 172.

(a) N. 2220.

the Count himself in his Pulpit Discourses (b). Again, he teaches in the last, that the Husbands are *Vice-Christ's*, *Christ's Legates*, his *Procurators with Regard to their Wives*, till *Christ himself shall marry them both in Body and Soul* (c), and that they, *when acting conjugally with their Wives*, do it in his *Name* (d); thus the Hymns enforce the same (e). Again, he complains, *that the Husbands labour not enough for their Wives*, and *that there is still too great a Remissness*; *that the precious Member is so much forgot*, *that it becomes useless*, and *consequently is reduced to a natural Numbness by its not being made Use of* (f); in Consequence of these heavy Complaints, great Care is taken in these Hymns to point out a Remedy; the very Circumstances attending the *Concubitus*, and the very *Organa Generationis* are so plainly intimated (g), that no one, who reads these Hymns, can avoid blushing. The Count, who cannot but be reputed the Author of this public Scandal, doth not even scruple, in his xxvith Synodal Sermon, to quote, as by Way of Authority, Part of the 1990th Hymn, conceived in the following Words: *Ye holy Matrons, who, as Wives are about Vice-Christ's*, *you honour that precious Sign (Membrum virile) by which they resemble Christ*, *with the utmost Veneration*. Nay, he pays a solemn Address to the *Membrum virile*, in the following Words of the 8th Verse of the 2010th Hymn, composed by himself, as he confesses in a late Writing (h): *Member full of Mystery, which holily*

(b) Synod. Sermon. p. 7.

(c) Synod. Sermon. p. 208, 209.

(d) Nat. Reflect. p. 111. Alb. Sincer. p. 134, &c.

(e) N. 2268. N. 2270. N. 2143.

(f) Synod. Sermon. p. 37.

(g) N. 2163. N. 2172. N. 1990. N. 2114. N. 2154.

(h) In Spangenberg. Declarat. p. 303.

*gives and chafly receives the conjugal Ointments for Jesus's sake, during the Embraces invented by the most merciful himself, there being then Seeds of the Church sowed, &c.*—The Nature of the Subject calls upon me to stop my Pen; enough, or rather too much has been here copied of these *Gnostic Obscenities* from the Originals, and I must own that I should not have mention'd them, had not the Count forced me to do so, by pretending that he had not seen these Hymns; in which they are contained. My *fourth*, and last Argument is, that the Count is so far from being ashamed of these Hymns, that he has even commented on some of them in later Writings (i), nay publicly affirmed, that the xiith Appendix, in which the most scandalous and impious Hymns are contained, *is absolutely the same with the Bible, as well with Respect to Form as Matter.* (See above p. 11. note \*)—Now as I thus have proved by several unanswerable Arguments and Facts, that the Count has *not only seen* these scandalous Hymns in Question, but has *published them* with a Preface, is *himself the Author* of some of them, *has sung them* with his Congregations, *approved of them* in his Writings, *quoted Passages* out of them, *recited them* from his Pulpit, and *defended their* Contents; what must the Reader think of that bare-faced public Pretence mention'd above, viz. That HE HAD NOT SO MUCH AS SEEN THEM? Can it be looked upon in any other Light, than a plain Confirmation, that these People, who by their Tenets slight *internal Morality*, are no ways ashamed of acting up to such their Principles, whenever it suits their Interest? Can a People be thought worthy of Belief, without being put to the Test of an Oath, as the Act passed in their Favour allows

(i) In Spangenberg. Declarat. p. 197, 224, 269, 274, 303, 323, &c.

them, who not only disguise themselves under false Colours, but deny pointblank most evident Matters of Fact, and seem to stick at nothing, provided they can but propagate their Sect, how greatly soever Truth may suffer by it? Will not the Reader's Hair stand an End, when he finds, that these People have been so daring as to quote on the Title Page of the very Pamphlet, wherein it is pretended, that the Count had not so much as seen the scandalous Hymns in Question, the following Words from *Augustine*: *Tu (Deus) esto arbiter inter Confessiones meas & contradictiones eorum*; *Be thou (O God) the Judge between my Confessions and their Oppositions*? Is not this calling in God's tremendous Name as a Witness to a downright Falshood, and taking it in vain in the most flagrant Manner? Is not *Seneca's* saying (in *Agam.* v. 113) too applicable here, *Per scelera semper sceleribus tutum est iter*? Could the ancient *Moravians*, who so generously spilt their Blood in Defence of the Purity of the Gospel, but come back and behold the Impiety of these Pretenders to their Church, and the Ridicule they bring down on the Christian Faith; I am confident, they would hardly be restrainnd from running into Extremes against them, in Abhorrence to their Doctrines, and to shew their Resentment at the notorious Innovations that are made by these People under the Sanction of their Name. A Sect, that is supported by Artifices and Impositions, surely, no honest Man can side with, and as these People openly give themselves out for *a Leaven, mixed with a Quantity of Flower, till it shall have leavened it all through* (k); it is doubtless incumbent on every good Christian to be on his Guard, and to prevent, to the utmost of his Power, the fatal Consequences such a *Leaven* will probably produce, if it be not check'd in due Time.

## P O S T S C R I P T.

**I** Think proper to add here, that the *Herrnbuters* have just published a Pamphlet, intituled, *A modest Plea for the Church of the Brethren, &c.* which is the **THIRD** Piece that has appeared in Public, on their Behalf, since the Publication of the *Candid Narrative*. The whole Drift of this Pamphlet, like that of the two former, is to commend their Sect in general Terms, without answering any one Accusation brought against them. If this be the only Shift the Leaders of the *Herrnbuters* have to screen themselves from the Attacks of their Adversaries, their Case must be desperate indeed. Be that as it will, I must again renew my solemn Call upon the Count, made in the foregoing Declaration, and not rest satisfied, till he has given the Public a fair and explicit Answer, to the several Charges brought against them in the *candid Narrative*. Whether he will comply or no, I know not: Perhaps he will, in order to gain Time, palm upon the Public a Translation of some *evasive* Apology or other, given by himself or his Disciples abroad, which is known by all the World, to be the favourite Method of the Party. How far this Surmise may be founded, Time alone can discover. In the mean while, I think it may not be improper to lay before the Public the two following Queries :

1. As the Act of Parliament, which the *Herrnbuters* have surreptitiously obtained, only allows them a Settlement in the Colonies abroad; whether or no Count *Zinzendorf* doth not in-  
croach

croach on the Toleration granted his Sect, by assuming an Authority to convolve and hold *General Synods* of his Party in *England*, and by sending out Orders, dated *at the General Synod held at London, Ingatestone, &c.* not only throughout all *Great-Britain* and *Ireland*, but to all Parts of the World ?

2. As he holds not only public Congregations, but likewise private ones, *i. e. in suis privatis parietes* ; whether, by so doing, he does not act in open Defiance to an Act of Parliament made in the first Year of King *William* and *Mary*, commonly called *The Toleration Act* ?







*The following is an Account given of the Candid Narrative, &c. in a foreign literary Gazette.*

*Abstract of the literary Gazette published at the University of GÖTTINGEN, under the Inspection of the ROYAL SOCIETY of Sciences there, July 21, 1753, N. 88.*

L O N D O N.

THE *Herrnhuters*, who hitherto under tolerably advantageous Circumstances had spread themselves in *England* and in the *English* Colonies, seem to be stopt in their Career by the Writings lately published by Mr. *Rimius* and Mr. *Whitfield*. The first has, from authentic Tracts, collected an Account of this Sect, and published it with the Consent of the Archbishop of *Canterbury*, to whom it is likewise dedicated. He intitles it: *A candid Narrative of the Rise and Progress of the Herrnhuters, commonly called Moravians, &c.* The Author has taken his Materials from good Sources, and every where added, in the Notes under the Text, the original *German* Passages, which he (not without a great deal of Pains) has very accurately rendered into *English*, how unintelligible soever they sometimes seem, and how difficult soever a Translation of some of them might appear. The Eyes of many *Englishmen*, especially among the Clergy, have thereby been opened, who hitherto wanted an Opportunity of viewing this Sect in its true Light,  
or

or were too charitable, from verbal Reports, to judge of them according to their Merits.—

(Hereupon, in the same Gazette, follows an Account of Mr. *Whitfield's* expostulatory Letter with respect to the Sums, drawn by the *Herrnbuters* from sundry Persons, to the Ruin of many of them, whilst the Building of the Count's magnificent Palace was carried on at *Cbelfea*; after which the Author ends as follows:)

Such Instances as these are the fittest for opening the Eyes of a Nation, which on the admitting of this Sect, promised itself great Advantages from their establishing Manufactures and peopling their Colonies. I could add several more Instances of the same Kind, *viz.* of an *Englishman*, who lent to these People a Sum of Money, the yearly Interest whereof might amount to 25*l.* As they were backwards in paying his Interest, and being made uneasy about it by his Wife, he brought them 25*l.* desiring that they would, under Colour of Interest, pay the same to him in Presence of his Wife: But, they were so cruel, as to keep these twenty-five Pounds together with the rest. But (without adding any more) these Facts are sufficient till they shall have refused them: It were to be wished, that the History of this Percepcion in *England*, with all the pretended Vouchers, they did, on that Account, lay before the Parliament, could be made public in *Germany*. They have formerly published it in Folio and Octavo, in the *English* Tongue, but now it is not so, but in the Hands of those who then became possessed of it; at present they are very common here

they dispose of it. They said would have suppressed Mr. *Rimius's* Narrative, and for that Purpose, a Person was sent to the Publisher to insinuate, that it would be some hundred Pounds in his Way if he would comply with their Desire.

*F I N I S.*



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The History of the MORAVIANS, from their first Settlement at *Herrnbaag* in the County of *Budingen*, down to the present Time, with a view chiefly to their political Intrigues. Collected from the publick Acts of *Budingen*, and from other authentick Vouchers, all along accompanied with the necessary Illustrations and Remarks. The whole intended to give the World some Knowledge of the extraordinary System of the *Moravians*, and to shew how it may affect both the Religious and Civil Interests of a State. Translated from the *High-Dutch*.



A SECOND

# SOLEMN CALL

TO

MR. ZINZENDORF,

STERN-UND ZEITUNG

COUNT ZINZENDORF, &c.

*The Author and Editors of the* **Journal of the**  
*commonly called by the Name of* **UNITAS FRATERNITATIS**  
*to answer and give proper*  
**CHARGE BRINGS FORWARTH THE**  
*to* **PUBLISH THE** *second* **Part of the**  
**EXPOSITION, &c.**

With *some Remarks* concerning a *Periphrasis*. *andc.*

**AN ESSAY TOWARDS GIVING SOME IDEA OF**  
**THE PERSONAL CHARACTER OF COUNT ZIN-**  
**ZENDORF, &c.**

---

By the late **HENRY RIMMEL, Esq.**

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**L O N D O N :**

Printed for A LINDE, Bookfeller to her Royal Highness the  
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under the *Royal Exchange*. M.DCC.LVII.



THE  
P R E F A C E  
O F T H E  
E D I T O R.

**T**HE following Sheets were drawn up by the late ingenious Mr. *Rimius*, not long before his Decease, with a View to give the Public some farther Information concerning the pernicious Tenets and crafty Designs of the *Herrnbuters*, and their Patriarch Count *Zinzendorf*. The Author's *candid Narrative of the Rise and Progress* of this Sect, together with the *Supplement*, and his *Solemn Call* on the

A 2 *Count*



ginning and Middle of the second Part of this Performance, as they had been already mentioned, almost *verbatim* in the first. Howbeit, the Author not having made this Change himself in his *Manuscript*, either for want of Time or from some other Motive, the Editor thought he was not at Liberty to undertake it, but gives the whole just as he found it. Another Thing the Reader is desired to observe is, that as the Author quotes, or refers to Books that he had by him, and might consult whenever he pleased; he has, in some few Places, forgot to set down the Pages, intending to insert them before the Work went to the Press. The Editor, for want of these Books, had it not in his Power to supply this Defect. He gives Notice likewise, that the IVth *Appendix*, referred to in P. I. p. 29, was not at Hand, when the three first were printed off; which is the Reason why it doth not appear in its proper Place, but at the End of the Performance.

Whatever Notions the *Count* and his Followers may entertain of the late Author, from Prejudice or Resentment, it must

must be said, in Justice to his Memory, that he was a Man of great Candour and Integrity; indefatigable in his pursuit after Truth, and equally zealous in propagating it, when once discovered. Curiosity alone prompted him, at first, to pry into the Principles and Practices of this *upstart Sect*, for the Discovery of which he spared neither Pains nor Cost. In the Prosecution of his Design, and with a View to be the better able to form a Judgment of the Merits of the Cause, he underwent the Fatigue of reading a vast Number of Books *pro* and *con* upon the Subject. And no sooner was he convinced, by a strict and impartial Inquiry, that the Heads of the Party, under a Pretence of Self-denial were aspiring after Power, and hid Doctrines of Uncleaness under the Veil of an apparent Sanctity; than he determined, at all Events, to unmask them, that the People of this Nation might be upon their Guard against the Wiles of these crafty *Innovators*. And such hath been the Success of his Labours, that not a few of those that had entertained a very favourable Opinion of these Men and their Tenets, for want of proper Information

mation, are now convinced of the fatal Tendency of both; while a far greater Number, by perusing the Author's Works, will be furnished with a sure Preservative against the Venom of their Errors. On these Accounts it is presumed that the following Tract will not be less acceptable to the Public, than the former have been; and that the Reader will do Justice to the Memory of a Man, whose sole View in writing against the *Herrnkutters*, was to stand up in Defence of Truth, at the same Time that he was labouring to promote the Interest of the *Protestant Religion* in general, and of the *established Church* in particular.



A

Second SOLEMN CALL, &c.

PART I.

THE pernicious Principles and bad Practices of the *Hernbuters*, commonly call'd *Moravians*, have been laid open so evidently, and with so much Success, as to make them become abhorred by every impartial Man that has been at the Pains of informing himself of them; and Mr. *Zinzendorf*, the Founder and Chief of that Sect, having hitherto scarce offered any Thing else against the clear Evidence brought against him, than Shifts and Evasions and flagrant Impostures, has not been able any longer to stand his Ground against the Voice of Truth, but has fled this Country with his *Collegium arctissimum*, i. e. such as have been tutor'd by him in the most secret Parts of his Plan. Would any one, after this, imagine, that the Party, or such of them as are left behind, should take upon them to pretend, that they had overcome their Adversaries? Yet such is their matchless Assurance, and so much are they inured to those base Artifices, their Pa-

B

triarch

triarch has been so often detected in, as not only to assume that Air of Victory, but even to go so far, as to represent the Author of *The Moravians compared and detected*, as wishing to have eat Fire rather than to have wrote that *Traſh* against them.

Boasts of so idle and pitiful a Nature, did the Party confine themselves solely to the pampering each other with them, might be looked upon as hardly worth the least Notice. But as they are spread abroad, undoubtedly with a View of deceiving the Unwary and Ignorant, and as their Chieftains appear determined to play, in this Country, the same Game over-again, which they have play'd in others, when detected, viz. by making a Shew of quitting it, whilst, by trusty Persons left behind, they carry on their Schemes in a crafty and underhand Manner; it is fit, I presume, that the Silence, which has been observed, these two Years, with respect to them, merely out of Indulgence, and to give the Party as much fair Play as possible, as will appear hereafter, should be broke; and that the *Moravian* Patriarch, who, though absent, directs his Followers as much as if he were actually present, and has every Transaction concerning them, reported to him, (witness his own Writings) be once more called upon, as I do hereby, in a solemn Manner, to give a full and categorical Answer to what has been laid to his Charge; a Thing, which though attempted by the Party, has never been done to the Satisfaction of the Public. This, however, will not be the sole View of these Sheets; as that *inimitable Leader*, I am sorry to say it, notwithstanding his Pretences to the contrary, doth not stick at making use of the vilest Deceptions for obtaining his Ends: I think proper, after having pointed out those Devices used by him for screening himself, to give a List of sundry *Zinzendorfsianisms*, alias *Lyes*, forged by him in a Writing. (intitled,

(intituled, *An Exposition, or True State of the Matters objected in England to the People known by the Name of Unitas Fratrum*) published here in *England*, in two Parts, about two Years ago, with some Animadversions on them. I purposed to have laid it before the Public, with other Matters, after he should have finished his promised Answer; but as my Adversary thinks fit to withhold the Close of the said Answer, it appears necessary to anticipate Part of what I else should have postponed, by giving the Public a further Idea of *Herrnbutism ad interim*, and that chiefly for the Sake of the Unwary, who might easily be deceived by the Party's Illusions. How great soever my Desire is of consulting the Reader's Ease by being as brief as possible, I must acquaint him, before-hand, that in some Places, where Matters are studiously entangled or wrongly represented by Mr. Zinzendorf, it will not always be in my Power to be as concise as I could wish; and I hope, therefore, to meet with his Indulgence on that account.

When in the Month of *April* 1753, I had published the *Candid Narrative of the Rise and Progress of the Herrnbuters, commonly called Moravians*, their holy Leaders, in spite of that Performance being supported throughout by evident Proofs, were pleased to stigmatize it with the Name of a Libel; and, in order to secure themselves against answering the Proofs set forth there, they pretended to be willing to suffer as the *primitive Christians* had done. However, the *Narrative*, to the Sorrow of the Chieftains of the *Herrnbuters* and the Disappointment of their Money Schemes, meeting with a favourable Reception from the Public, an Advertisement was inserted in all the News-papers of *June* 2, 1753, in which Promises were given, that an Answer to the Charges brought against them, should

B 2

shortly

shortly be published on their Part. It being but just and equitable to expect the Defence of an accused Party; these Promises, made in so solemn a Manner, were so far advantageous to the *Herrn-butlers*, that the Public was thereby kept in Suspense. Yet, as it evidently appeared from their Conduct and Declaration, they never had any Intent of giving an Answer. For, this very Advertisement, was by the Party, *two Years after*, denied to have been inserted by them in the News-Papers; and they have charged it on Well-wishers of theirs; and so far have they been from dealing honestly by the Public, that, *during this long Time*, they *never did contradict this Promise, or acquaint the Public, that it did not proceed from them, and that the promised Answer was not to be expected at their Hands*. Of a Piece were the rest of their succeeding Actions, which had no small Resemblance to a running Fight. For, though no Answer appeared during the Time abovementioned, notwithstanding they were publicly called upon to give one: they, nevertheless, were not wanting to publish Pamphlet after Pamphlet, in which Endeavours were used to run down the *Narrative*, yet always keeping at a respectful Distance from the Matter objected against them. The Titles of these valuable Pieces, which likewise abound with high Encomiums on *Herrn-butism*, doubtless, for keeping up the drooping Spirit of the Party, are as follows: 1. *The Ordinary's Remarks*. 2. *An Introduction to the Method or Way of the Church of the Brethren in dealing with Souls*. [This Pamphlet was afterwards denied by the Party to have been published by them.] 3. *A Modest Plea for the Church of the Brethren*. [This Pamphlet, it is pretended, likewise was not written for the *World*, but for the *Sake of the Methodists, &c.*]

4.

(<sup>1</sup>) As the Party had before publicly disown'd the *Methodists*, it is surprising, that they should pretend to take any further Concern

4. *The Plain Case of the Representatives of the Unitas Fratrum.* 5. *A Representation of the English Brethren in Union with the Unitas Fratrum.* 6. *A Summary Instruction for the travelling Brethren.*

These are but a few Particulars out of many, concerning the Conduct of the *Herrnbut* Leaders to the End of the Year 1754; which having been set forth more fully by me elsewhere; (\*) I beg Leave to refer the Reader thereto. As for their Conduct since that Time to this Day, Incidents of no less Consideration offer themselves to our View. An ingenious and learned Author, having been at the Pains, in a Treatise, intitled *The Moravians compared and detected*, to examine their System with a Retrospect to the ancient Heretics, and to represent *Herrnbutism* in its proper Colours; a Piece was published in Feb. 1755, on the Part of the *Herrnbuters*, under the Title of *A Letter from a Minister of the Moravian Branch to the Author of the Moravians compared and detected*, with a Postscript from Mr. Zinzendorf to that Author. This Piece, which one would have imagined to contain a Refutation of

Concern about them. But it was, doubtless, done in order to evade an Accusation. May be, Mr. Zinzendorf and his Substitutes have even repented of their having publicly disowned them; and, perhaps, are desirous of patching up a Peace with them. In the Interim, it may not be improper, to insert here a very odd Canon concerning them, agreed upon at the *Herrnbut* Synod, held at *Marienborn* in 1744.

Sess. IX. Art. 8.

" We cannot leave *Whitefield's* Ground, or give Way to him.  
 " His Ground remains our Ground. He has not built upon a  
 " strange Ground, nor doth the Fault lie in his having mea-  
 " sured beyond Bounds, or having measured further than he  
 " ought; but it lies in the Error of Reprobation, which he has  
 " adopted. Now, in Case he will labour with us, he must give  
 " up this Error, and the other methodistical Errors kept to in  
 " Practice: But if he doth not do it, we must build upon his  
 " Ground."

(\*) See the Preface of the Supplement to the Candid Narrative.



that Performance, was nevertheless far from being such. It proved to be as little an Answer as all the *six* Pamphlets abovementioned, were an Answer to the Accusations laid, by me, to the Charge of the *Herrnbuters*. Besides two or three gross Prevarications, for which Mr. Zinzendorf, perhaps, will meet with a condign Chastisement, nothing is to be met with there, but a Chain of evasive Shifts; many of which might likewise be made use of in other Controversies. Thus Mr. Zinzendorf, with the Help of his Champion, according to Custom, had again beaten round the Bush, remaining in the Periphery, and saying something, but in Reality, little or nothing to the Purpose <sup>(1)</sup>.

#### About

<sup>(1)</sup> One should almost be apt to believe, that the Party makes it their *principal* Study to find out Shifts and Evasions, in order to amuse the Public; and, at the same Time, have an Appearance of having answered their Adversaries. Their Apologies and other Writings are stocked with them. I shall relate here some of the most curious: *Our Adversaries*, say they, *understand nothing of our Doctrine—We are a plain and open People; every body can know our Mind without Controversy; and our Count has lost principal Documents and Volumes, wherefore he cannot prove every Thing that is to be proved—No sensible Man can believe, that we, out of Stupidity, should produce Writings and Documents that are against us; wherefore, if any Thing contained in them, is, by Force, represented as such, the Fault is to be laid on the Reader, for not having been in a Condition to make a right Judgment, or for passing, out of Malice, amused himself with Difficulties brought in over Head and Shoulders—Our Adversaries commit Sins against us; not unequal to the Sin against the Holy Ghost—Books are written against us by Satan's Apostles, who, under the Name of Clergymen, at present are orderly appointed in the World by the Devil, to make as many Souls as they can, lose their Salvation—Our Adversaries load a Curse on their Necks, which will sit heavy on them, and those that belong to them, because we and they fight with quite different Weapons; their Weapons being temporally supported by Reasoning, Pride and Temerity: whereas ours consist in a saving and assisting Poverty grounded on the Friend; wherefore we know, that we shall be victorious; whereas they, with their Councils, at last will bury themselves down head-long, and striking on us, fly into Pieces, like a Hammer on an Anvil—They aim, as far as it lies in their*

About the same Time that this *seven's* Pamphlet was ushered into the World, on the Part of the *Herrnbuters*, it happened, that my *Supplement to the Candid Narrative* made its Appearance. It being full of authentic Facts, fit to open the Eyes, even of such as, to that Time, might have remained indifferent in the whole Affair; we may imagine, that Mr. Zinzendorf was not a little embarrassed to prevent the Impression that Piece, together with the Treatise of that learned Author just before taken Notice of, might make on the Minds of

*their Power, at driving the Disciples of Jesus, before the Time comes, out of Europe and America, and making them wander with the Candlestick of the Gospel to the East—We can expect every Thing, but our Adversaries cannot; they, in a certain Period of Time, will be obliged, of their own Accord, to turn into the Road—People have attacked me (Mr. Zinzendorf) with whom I cannot enter the List; for, in case I was to answer them, I should be obliged to dispatch their profane Writings in a Manner, whereby they absolutely would lose their Reputation, and become a laughing Stock to the World—I (Mr. Zinzendorf) always labour for the Advantage of my Adversaries, to prevent their Confusion and Shame; and I keep back a great Number of Documents, which instantly would decide many a Question; yet, at the same Time, ruin for Life, this or that useful Man, sans retour, in the Opinion of upright People—Some Explication now and then appears insufficient to the Reader; but it cannot very well be helped; for he (Mr. Zinzendorf) conceals the best Arguments to his intimate Friends, in order to spare his Adversaries—He (Mr. Zinzendorf) is oftentimes obliged to give insufficient Answers, because he is asked by People, to whom he has no Cause, either politicè or theologicè, and sometimes even no Permission, to give sufficient Answers—The Saviour knows, why I (Mr. Zinzendorf) have done this. I know one Reason, the Saviour knows still a better one—It is needless, those Swains, which root up the Vineyard, should know this—&c. &c. &c. Creutzreich, p. 75, 237, 48. Dedic. of the Creutzr. p. 4. Introduct of the Creutzr. p. ult. Bud. Collections, p. 1. Preface, it. p. 479, 658. Spang. Answer to 300 Questions, p. 71. Spang. Apol. p. 35. Mr. Zinzendorf's Letter to Abbot Steinmetz in Diar. Herrnbut. p. 110. [Might not what is contained in these Passages, with many others too tedious to insert here, have been made use of in the Letter abovementioned? They have the same Tendency, viz. to shuffle and evade; and, with equal Propriety, could have been objected to the Author of the Moravians compared and detected.]*

the Public. Being always ready to do any Thing, except the right one; he thought proper to have it proclaimed in the News Papers, that Queries might be proposed to him, which he promised to answer; and it was added, that a Person of his Acquaintance had engaged to use his Pen for that Purpose. Unfortunately for Mr. *Zinzendorf*, an anonymous Author made greater Dispatch in drawing up Queries than his Friend. They appeared in Public, and Mr. *Zinzendorf*, pursuant to the Declaration made on his Part, should have replied thereto. But it so fell out, that these Queries were different from those usually contrived between Mr. *Zinzendorf*, and Mr. *Spangenberg*, his right Hand as he calls him. Mr. *Zinzendorf* could not with safety enter the List, and accordingly, they were left unanswered, under that admirable Pretence of their being *indecent*, as indeed all Queries are, that touch Mr. *Zinzendorf* too much to the Quick.

Were I to relate those other Shifts and Evasions made Use of by the Party in the *News Papers*, about this Time; I should spin out this Account to a considerable Length, which I purposely avoid. The Attention of the Public, being now fixed on what at last, would come forth on the Part of the *Herrnbuters*; Mr. *Zinzendorf* found himself compelled to do something, for the Sake of saving Appearances. After having refused to answer those Queries, termed by him indecent ones, it would have been too hazardous a Thing for him, to aim at extricating himself, by publishing other Queries and Answers, contrived by him and a Friend, in a collusive Manner. However, he had no mind to favour the Public, with a clear, full and honest Answer to the several Articles laid to his Charge; wherefore he pitched upon a Way, which might make a shew of so doing, though in Effect it was  
far

far short of it. (\*) I have here in View a Pamphlet, already mentioned above, which bears the Title of *An Exposition or true State of the Manner now used in England to the People known by the Name of Tuncus Fratrū*; which was published in the Spring of 1755, and followed soon after, by a second Part, in which a *third Part* was promised *very soon*, *that it was ready for the Press*. Another Pamphlet, much about the same Time, was likewise introduced into the World by the Party, intitled, *An Essay on the Character of Count Zinzendorf*.

It is not my Business, at this Time, nor have I room for it, to make the Public thoroughly sensible, that this *Exposition*, for the greater Part, is a Compound of Impostures, and is fitted in the Reader's Understanding, and that as for the second, it has been contrived, by the Party, in the same Manner, as to put it out of the Power of those that read it, to discover even such Impostures, which stand in no Need of a Demonstration. It will sufficiently appear from a short Demonstration, which I shall hereafter put in the way, that would have appeared long ago, that the Count Zinzendorf, purposely and design'd to mislead the Public from it. At present I shall only say that

(\*) As Queses could not any more be a Unit, he set himself of another fraudulent Method, and published down his *Attestation by Attestation*. It was then, that he was in a State of Safety against the Reader's Charge, he laid before him, with the Charges, and the wife had an Opportunity of looking over the Charges, the Charges are supposed, and that the Reader, in such Matters as this, is not to be deceived, and that an intelligent Reader must be able to see, therefore, as he is never at a loss for the Count Zinzendorf, secured himself against being exposed to account, by making the same false, and especially his English Charge, which is a very long and drawn up private Figure. See the Count Zinzendorf's Exposition, p. 15.

dent, from this compendious Account of the Conduct of the Herrnhut Leaders, that full *half a Score of Writings* have been published, on their Part; consequently that they have not been wanting, either in Leisure or Opportunity, to give a direct, full and explicit Answer to their Adversaries. It is likewise visible, that they have spent near *Four Years* in Shifts and Evasions, and not judged those that are without their Pale, worthy of being honestly dealt with. But this is not all. Mr. Zinzendorf, whose Treasures in baffling those that attack him, are inexhaustible, has made himself *invulnerable*, and for what I know, may carry on his evasive Way of dealing with the Public, for *Four Years longer*, in hopes to prevent his Deceptions contained in the above Writings from being fully detected. For would it not be highly unjust, whilst a Man pretends to have still something to say in his Defence, to preclude him, and pass Condemnation? Doth not Equity demand, that such a Person should be heard out? Behind such a Line of Safety, it is, that our *Moravian Patriarch* has thought fit to intrench himself. As he could stand out no longer, he came forth at length with what he calls an *Exposition or true State of the Matter objected against the People known by the Name of Unitas Fratrum*, as has been said above; but apprehending that upon Examination, it would not stand the Test, he laid hold of an artful Stratagem for tying down his Adversaries Hands, *viz.* by not giving that *Exposition* intire, but promising a third Part, that should follow in *due Time*. Who sees not here another evident Proof of Mr. Zinzendorf's double and evasive Dealing, and that his intent is, *Things should be forgot*? That this has been his real Intention the Reader will scarce doubt, when he is told, that since the Promise made by Mr. Zinzendorf of publishing a third Part of his *Exposition*, near Two

2

Years

Years have passed without its having been fulfilled to this Day.

If the Matters of Fact which I have been setting forth, will produce Astonishment in the Reader at the Party's abovementioned Pretences, as I doubt not but they will; how much will not his Astonishment increase, and his Indignation be raised by those downright Lies, which they have been guilty of in their late Writings, and which I am now going to animadvert upon? I sincerely declare, it is highly disagreeable to me, to make Use of this Expression; but Necessity compels me thereto, as I cannot detect my Adversary's Deceit, without giving it its proper Name. Moreover I have a Precedent before me of the same Kind, a List of *Zinzendorfian Lies*, laid to his Charge abroad, having already appeared in Print; and so *numerous* have they been there, that Prelate *Bengelius*<sup>(1)</sup> tells us, *that People have ceased counting them.*

### FIRST LIE.

It has been objected to Mr. *Zinzendorf*, that he *calls his People a Theocracy*, which, every body knows, is a *State under the immediate Governance of God alone*, as that of the *Jews* was formerly. Let us hear the Reply he (in his Exposition, Part 1. p. 23.) has made to this Charge. "By Theocracy," says he, is and must be understood, in the Society, that as the Authority private Persons have as Parents, must be in some Degree directed and regulated by the Father of the Commonwealth; so he, who is the general Father of all Men, must rule over all, &c."—To detect his false Dealing, I need but quote what he and his Party, long ago

<sup>1</sup> In his Delineation of the Brethrens Congregation so called, p. 336.

have solemnly declared to understand by the Word *Theocracy*. *A Theocracy*, says Mr. Zinzendorf and his whole Community, is a Nation IMMEDIATELY subjected to God, and where his Servants act not as Teachers, but as Magistrates. And it is well to be observed, that this Declaration stands in a Book intitled *Creuzreich* (Regnum Crucis) p. 40, on the Title Page of which he and his Party call on God to witness its Contents.

## SECOND LIE.

Mr. Zinzendorf, in order to claim a Merit, on Account of having taken upon himself the Advocacy of what he *abusively* calls the *Moravian Brethren*, tells us, that the Brethren's Interest had been neglected at the Treaty of *Osnabruck*, and that the Protestant Princes had not taken Care of that Church. Yet, that very Mr. Zinzendorf, in another of his Writings, professes downright, that the Protestant Princes had actually made Intercessions for her at that Time, and that no Fault could be laid to their Charge.

“ The Brethren's Interest, says he, (in his Exposition Part 1. p. 35, 36.) had been so neglected at the Treaty of *Osnabruck*, as to leave their Churches and Liberty of Conscience to the Mercy of their Sovereigns of another Religion, at a Time when all the other Protestant Interests were cared for; the Princes, who had formerly taken Care of that poor, old and distressed Church, no longer had any Ambition to claim their former Relation to her.”

The other Passage, in which just the contrary is said, runs in the following Words:

*At the Time of the great Negotiations of Peace in the Empire* (i. e. the Peace of *Osnabruck*) says he, *Intercessions were made in Favour of the Moravian*

*Moravian Brethren at the Imperial Court, and it is not the Fault of any Protestant Prince, that they did not obtain a free Exercise of Religion, even in the Austrian hereditary Provinces.*

These last Words are to be met with in a Petition of his to the King of *Denmark*, which stands inserted in a Book already mentioned, intitled *Creuz-zeich*, p. 235, on the Title Page of which, as hath been before observed, he and his Party have solemnly called on God to witness its Contents.

### THIRD LIE.

Mr. Zinzendorf, (in his *Exposition*, Part I. p. 10.) says, that “ he knew nothing of the second Testimonial of *Tubingen*, before the passing the Act “ of 1749.”—For the Sake of such as may not have at hand the *candid Narrative of the Rise and Progress of the Herrnhuters, commonly called Moravians*, I must premise here, that Mr. Zinzendorf, in the Year 1733, had obtained of the Theological Faculty at the University of *Tubingen*, a Responsum or Testimonial in Favour of his Sect; that Faculty taking every Thing proposed by them to be fair, and not in the least suspecting to be falsely dealt with. However, Mr. Zinzendorf and his Party having afterwards pulled off the Mask, and shewed themselves in their true Colours, the said Faculty, by a second Responsum or Testimonial, dated *May 8, 1747*, set forth the real State of that Sect by Proofs from their own Writings and notorious Facts, that *they, at the Time of giving their former Responsum, had been deceived*. This last Responsum has been annexed by me, at full Length, to the *candid Narrative*, and I have charged Mr. Zinzendorf, in the first Place, with having fraudulently concealed it to an honourable Parliament, when petitioning for an Act in her and his Party’s Favour  
in



in 1749: and secondly, with having deceitfully laid before it, as a Voucher in their Behalf, Part of the former *Responsum* abovementioned, given in 1733. Now Mr. *Zinzendorf* has endeavoured to evade these Charges, by pretending, as may be seen above, that he knew nothing of that second *Responsum* of *Tubingen*, before passing the Act of 1749; the contrary of which I am going to convict him of. Whoever compares the Time of this *Responsum* being given, viz. May 8, 1747, with the Time of the Parties obtaining the Act of Parliament, which happened in June 1749, will scarce find it probable, that in the Space of *full two Years*, Mr. *Zinzendorf* should never have come at the Knowledge of that second *Responsum*. But the following Fact will still more detect his Deception. Dr. *Fresenius* at *Frankfurt*, having published several Writings against him; our *Moravian* Patriarch, at length, grew so much incensed, as to send a threatening Letter to the Magistrates at *Frankfurt*, dated May 7, 1748. This Letter the Magistracy of that Free and Imperial City communicated to Dr. *Fresenius*, *ad statum legendi*; who thereupon, June 20, 1748, answered it, and particularly objected there against him, *that the Theological Faculty at Tubingen had, a Twelvemonth before, given a second Responsum against him, and therein exposed his Schemes, and declared, that they, at the Time of giving their first Responsum in 1733, had been imposed upon.* This Letter was printed in the same Year 1748, and consequently must have been known to Mr. *Zinzendorf*, long before his petitioning the Parliament in 1749. To this Proof I shall add another. The Right Reverend the Lord Bishop of *Exeter*, from a laudable Motive of coming at the Truth of divers Facts advanced by Mr. *Zinzendorf* in his *Exposition*, has been at the Pains of writing to several Universities and Places, which could

could give the best Information with respect to these Facts, communicating withal to them Mr. Zinzendorf's own Writing for their better Information. Among these, that very Theological Faculty at *Tubingen*, which gave the second Responsum above-mentioned, being applied to, they, in their Responsorial Letter to his Lordship, (which the Reader will find annexed to these Sheets both in *Latin* and *English*) refute Mr. Zinzendorf's Imposture concerning this Article in the following Manner: *we are very much surprized, say they, at the Count's asserting, that our second Responsum, which, with a distinguished Applause, has been received by our Divines, had been unknown to him before the passing the Act of Parliament (in 1749). For, at that Time, (viz. when in 1747 the second Responsum was given) he had his Emissary, Mr. Timeus, among us, who fish'd out every Thing, and, without all Manner of Doubt, has likewise given him Intelligence of this Responsum. Moreover, that Responsum was, in 1748, already twice in public print. How can it therefore have been unknown to the Count, who is so overmuch curious and assiduous in collecting all Writings touching him.*

#### FOURTH LIE.

It is said (in the Additions to the first Part of Mr. Zinzendorf's *Exposition*, p. 51) "that the poor " Divines at *Tubingen* must have been worried near " fourteen Years, in order to revoke or defend " themselves against what they had asserted " upon long and mature Deliberation."—<sup>(1)</sup> It is necessary,

<sup>(1)</sup> This likewise relates to the second Responsum of the Theological Faculty of *Tubingen*, given May 8, 1747, and which the Party, as has been said, has concealed to an honourable Parliament; otherwise no Act possibly would have passed in their Favour.

necessary, before I take these Words in Hand, to inform the Reader, that, in the Party's Writing just quoted, a considerable Number of historical Facts, among which this is one, have been handled by a Person, calling himself the *Editor*; yet, whatever has been said by him concerning them, ought as surely to be laid to Mr. Zinzendorf's Charge, as nobody among the Party is authorized to treat of any Thing belonging *ad historiam fratrum Moravensium* (under which Head these Facts, doubtless, are to be referred), but Mr. Zinzendorf himself, or such as are ordered so to do by the Synod (at which Mr. Zinzendorf has a negative Vote). For proving this, I shall quote here a Sydonical Canon, resolved upon at their Synod at *Marienborn* in 1744, Sess. 11. Art. 31, and which is as follows: "No body of the Congregation must write *historica*, unless Brother *Lewis*, (i. e. Mr. Zinzendorf) or whoever is appointed for that Purpose by the Synod; otherwise nobody can warrant them." Now to the above Words themselves. The Intention of the Party here is, to induce the Reader to believe, that some Person or other had solicited, nay worried that Faculty to revoke their former Responsum, given in 1733, and that its Members had yielded to Sollicitations carried on for that Purpose, during fourteen Years. In order to shew the Enormity of this Lye, it must be observed, that Mr. Zinzendorf, having experienced, that those Testimonials, which he procured to himself from all Parts of the World, would no longer screen him against People's examining his Doctrines and Undertakings, and that Divines, who, according to his own Words, had *the Year before declared him orthodox, declared him*

Favour. For evading this Charge of an high Crime and Misdemeanour, as it really is, they have mustered up all that Craft and Malice can suggest to them.

*heterodox*

*beterodox the Year following*, endeavoured to strike a home Stroke, by inviting the *Württemberg Church*, in a Letter dated and signed by himself *March 27, 1747*,<sup>(1)</sup> to send Deputies to a Synod of his convoked at *Marienborn*; which, had it been complied with, would, in all Probability, have been attended with an irreparable Division in the Protestant Church abroad; whilst he and his Sect, at all Events, would have reaped the greatest Advantage thereby. Upon this Letter of Invitation sent by Mr. *Zinzendorf*, the Theological Faculty at *Tubingen* was enjoined by their Sovereign, the Duke of *Württemberg*, to give their Opinion; which they did *May 8, 1747*, by that second *Responsum* mentioned in the foregoing Article, and which has been annexed to the candid Narrative. Now, as this is the very Paper the Party dwells upon in the Words quoted at the Beginning of this Paragraph, from their Writings; the Reader, by what has been hitherto said, will find, that, far from any body else having solicited that Faculty, or worried it, as the Party terms it, to give that *Responsum*; Mr. *Zinzendorf* himself, by his own Letter of Invitation, which he again has acknowledged in his natural Reflections, p. 104, and made a Merit of it, is the Occasion of its having been given. The following Words, taken from that Faculty's *Responsorial Letter* to his Lordship the Bishop of *Exeter*, annexed to these Sheets, will still further shew the Party's Impudence in forging the above Lye. *The Count has not stood to his Promise*, (made at obtaining the first *Responsum* of that Faculty in 1733) *but published sundry Homilies, Hymns and Writings, stuffed with prodigious Errors. This has drawn after it an universal Contradiction of the Divines of the Augsburg Confession, even of such as before favoured the exiled Moravian Church. Where-*

(<sup>1</sup>) See Dr. *Fresenius*, T. 3. p. 901.

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(1) See Dr. *Fresenius*, T. 3. p. 901.



fore when in 1747 HE PETITIONED the Ecclesiastical Consistory at Stutgard for some Divines of the Theological Faculty at Tubingen to assist at his Synod at Marienborn, his Serene Highness the Duke of Wurtemberg, by a Rescript, desired the Opinion of that Faculty thereupon. At that Time Dr. Wiseman was Dean of our Faculty, who, as is usual, drew up a Responsum (which is that of May 8, 1747) and set forth the Reasons, why it was not adviseable that any one of our Divines should be sent to that Synod.

#### FIFTH LIE.

Mr. Zinzendorf says, (in his *Exposition*, Part I. p. 10.) “ that that Responsum had been said to “ have been stolen out of the Desk of a dying Man, “ or subreptitiously obtained.”—Here he makes Use of one of his Salvos, viz. *it is said*, in order to be able to come off in Case of Need. I shall by continuing to quote the Words of the abovementioned Responsorial Letter, likewise disprove, what Mr. Zinzendorf has advanced here, against better Knowledge, they are as follows: *it is downright false, that this Responsum had been stolen out of the Desk of a dying Man and subreptitiously obtained; the Count himself acknowledges* (p. 10, 11, of his *Exposition*) *that by inserting it, it could be seen, that that Responsum was sent to the Consistory at Stutgard (the supreme Court for Ecclesiastical Affairs in the Dutchy of Wurtemberg, in which Dutchy Tubingen is likewise situated) in order to inform it about some Particulars.*

#### SIXTH LIE.

It is said by Mr. Zinzendorf (in his *Exposition*, Part I. p. 12.) “ that the Letter of Dr. *Weisman* to “ the Commission of *Stutgard*, was thought so  
“ incor-

“ inconsiderable a Thing, &c.”—Here Mr. Zinzendorf, in order to puzzle the Reader, and give a Gloss to his Lye, calls that second *Responsum* of the Theological Faculty at *Tubingen*, a Letter of Dr. *Weisman* to the Commission of *Stutgard*. The following Words, taken from the abovementioned *Responsorial Letter*, refute that Lye advanced by him. *It is false, that this second Responsum of our Faculty drawn up by Dr. Weisman, (then Dean of the Faculty) had been thought an inconsiderate Thing. For, it has been received, as already mentioned, with universal Applause, even by the Consistory; (‘) and it was in 1748, twice printed.*

## SEVENTH

(‘) Mr. Zinzendorf, in his *Exposition*, Part I. p. 12, says, “ that the Consistory at *Stutgard*, in their Answer, adopts afresh “ the old Testimonial of 1733,” (i. e. the first *Responsum* of the Theological Faculty at *Tubingen*.)—’Tis pity, that Mr. Zinzendorf has not inserted all the Words of that Consistory, or published their Answer intirely; which he, and not his Adversaries, had in his Power to do, having the Letter, which that Consistory wrote to him, in his Possession. Be it permitted me, to quote here, from the *Responsorial Letter* of the Theological Faculty at *Tubingen*, to his Lordship the Bishop of *Exeter*, what belongs to that Matter, and which is as follows: *the Consistory at Stutgard, answer’d the Count, that, though it did not abolish the first Responsum of the Theological Faculty at Tubingen given in 1733, it having been given conformable to the State of that Time, when the Count’s Orthodoxy was still believed to be sound; yet, that for various Reasons, no Divines could be sent to his Synod. To this the Consistory likewise added many Admonitions to recall the Count from his Errors and pernicious Institutions.* It is to be observed, that the abovementioned Answer of the Consistory to Mr. Zinzendorf, has never, to my Knowledge, appeared in print, nor has Mr. Zinzendorf thought proper to publish it, because the Contents were against him, as may be seen by the Words just quoted. With what Conscience then, can this false Dealer say, in his *Exposition*, that “ this Answer likewise should have “ been put in *Latin*, and that then it need not to have been “ done in *English*.” Had that Answer been in print, it certainly would likewise have been published by me in *English*. However, as Mr. Zinzendorf, by inserting the above Words in his *Exposition*, has been the Occasion that Inquiries have been made abroad concerning that Answer; the Reader may judge

## SEVENTH LIE.

" A Man should be puzzled," says that crafty Patriarch in the same Place, " if he should see the " University of *Glasgow* revoke an Advice given to " the Minister of *North Berwick* in *Scotland*, because it had been said, that *Berwick upon Tweed* " was quite another Thing, than *North Berwick* in " *Scotland*. So," adds he, " a Revotation given " by the Divines of *Tubingen* to the Presbyterians " at *Herrnbut*, for no other Reason but because the " episcopal Church at *Herrnbaug* thinks, speaks, or " sings otherwise, can never turn to their Honour."

—This likewise relates to the second *Responsum* of the theological Faculty at *Tubingen*. If Mr. *Zinzendorf* had had the least Intent to act as an honest Man, he should directly have shewn, that there is as great a Distinction between *Herrnbut* and *Herrnbaug*, as there is between *North Berwick* and *Berwick upon Tweed*; item, that Mr. *Zinzendorf*, who, in an equal Capacity, has acted as the Head both of *Herrnbut* and *Herrnbaug*, and has a Call jointly subscribed by Deputies of *Herrnbut* as well as *Herrnbaug* (\*), nevertheless was not one and the same Person. It is certainly a very true Proverb, that whoever distinguishes well, teaches well; but with respect to Mr. *Zinzendorf*, it may justly be said, that he distinguishes in order to impose the better on

by the above authentic Quotation from the *Responsorial Letter* of the Theological Faculty of *Tubingen*, how basely this Patriarch has behaved towards the Public, by alledging only a Part of the Consistory's Answer, as far as it could serve his Ends, and leaving out the Reason, why it did not abolish the first *Responsum* of 1733, *viz.* that it was conformable to the State of that Time, *i. e.* the Year 1733, but not any further applicable to him and his Sect; and that for this Reason, they endeavoured to recall him from his pernicious Institutions.

(\*) See below the sixteenth *Zinzendorfsian Lie*.

the Unwary. The Reader, by inspecting the *second Responsum* of the theological Faculty at *Tubingen*, annexed to the *Candid Narrative*, which Mr. *Zinzendorf* occasioned by his Letter of Invitation sent from *Herrnhaug* or *Marienborn*, as hath been said above (whereas he procured the *first Responsum* of that Faculty by acting from or for the Place called *Herrnbut*) will find, that the Divines confine themselves to no Place or any particular Inhabitants of Places, but judge on Mr. *Zinzendorf's* Writings and other authentic Facts. And to shew farther, what was the Object of these Divines by giving their *second Responsum*, we shall add out of the above-mentioned *Responsorial Letters*, the following Words: *In fine, the very Inspection of the second Responsum, given by our Faculty, shews, that it regards the Count's whole Undertaking, and all his Enterprizes.*

#### EIGHTH LIE.

Mr. *Zinzendorf* says, (in his *Exposition*, Part I. Page 5.) “ that one may of the Provost of *Herbrechtingen*” (i. e. *Prelate Bengelius*) “ as well “ say, that he approved, as he disapproved of Mr. “ *Zinzendorf's* Sect.” “ Such, adds he, “ is the “ piteous State of the present Age.” Again, says he, “ I know what that good Man said about his “ Book when he died, but I will not tell.”—— I have, in the *Supplement to the Candid Narrative*, and even in this Performance (1), quoted on Purpose that *Prelate's* Words, in order that the Reader might thereby judge, whether there is room for the least *Surmise* of this Gentleman's having been inclined to approve of Mr. *Zinzendorf's* Sect. As the Reader, by these Passages, will be convinced of Mr. *Zinzendorf's* impudent Lie, committed in the above Words; I think, his Cant about the piteous

(1) See Page

State of this Age, consists in nothing else but that the World will no longer suffer him, under pretended Approbations, to shelter his Sect, though his own Writings condemn it. That this worthy Man may not be traduced by the *Herrnbut* Patriarch after his Death, as he has been in his Life-time, (see *Suppl. to the Cand. Narrative*, P. 25.) I shall quote the following Passage out of the abovementioned *Responsorial Letter* to his Lordship the Bishop of *Exeter*, in order to shew, that what Mr. *Zinzendorf* willingly would make the Reader believe by the above Hints, is a false Story, contrived for no other Purpose, but that of grossly imposing on the Reader: *It is likewise most false, that Prelate Bengelius when dying, did revoke his Opinion concerning the Count and his Church. We have wrote to his Friends, who constantly attended him, when on his Death-bed; and they have solemnly declared, that he never said a Syllable concerning that Matter.* Another Proof for convicting Mr. *Zinzendorf* of his Falseness, may be met with in the Appendix, No. 2, being Part of a *Responsorial Letter* of the theological Faculty of *Leipzig* to his Lordship the Bishop of *Exeter*; to which I beg Leave to refer the Reader.

#### NINTH LIE.

“ There is no such Thing among us as Informers “ by Office,” says Mr. *Zinzendorf* (in his Exposition, P. I. p. 30.)—Setting aside, for the Sake of Brevity, a Number of Facts, that can be produced for proving the contrary of what Mr. *Zinzendorf* has, against better Knowledge, asserted here, I shall confine myself to relate one of Mr. *Zinzendorf*’s Canons, published in *Fetter-lane Chapel*, Aug. 16, 1752; whereby it will appear, that all, and every one of them are Informers, by Office. It is said there, that every Member of the Congregation, should  
always

*always be ready to discover to the Elders, whatsoever should come to his Knowledge, of any Member having acted or spoke any thing to the Prejudice of the Brethren, especially finding Fault with any of their Maxims, speaking slightly of them or their Actions; and though it might seem, as if a Person should turn Informer, and though he (Mr. Zinzendorf, or the Disciple, as he is called there) knew, that here in England the Name was odious, and the Person deemed infamous; yet, in our Saviour's Matters, it was quite otherwise; that such as gave Information did well; but they who concealed the Breach of any of the Rules and Orders of the Church in the Person of any Member thereof, was equally guilty with them, and, for so doing, was absolutely under a Ban, or Curse—And let us further hear the tremendous Significancy of the Curse, by which this Deluder endeavoured to frighten his Flock into Compliance. It was added, that the Congregation (by which no body else but Mr. Zinzendorf or his Substitutes, are to be understood) notwithstanding her motherly Tendernefs and Lenity, which she always was ready to extend to all her Children, could not remove such a Curse, no, not by the general Absolution to be pronounced on the thirteenth Day of November (this is the Day on which Mr. Zinzendorf conferred on the Saviour the Office of general Elder) for all Faults or Failings of the Brethren or Sisters, proceeding from Misapprehension or Ignorance; but must leave such to that Day, when that Wound once, shall appear with the reconciled Countenance. [This out-doth by far the arbitrary Power exercised by the Romish Pontif. If, formerly, it was justly observed, that had the Reformation not happened, the Church of Rome, under spiritual Pretences, would have carried its Tyranny so far as to make People feed on Hay and Straw; that Observation is still more applicable to Mr. Zinzendorf.] Should he dare deny that this Canon of his,*

as mentioned above, was ever published, he need but call me to an Account, and it shall be evidenced by Persons that were present at its Publication.

#### TENTH LIE.

Mr. Zinzendorf, in a Postscript added by him to a Pamphlet, intitled, *A Letter from a Minister of the Moravian Church to the Author of the Moravians compared and detested*, P. 43, says, “ that if “ ever a Synod of theirs had been held here, a certain *English* Brother Bishop should have been invited to it.”—As by these Words he denies, that ever a Synod had been held here by him, let him stand convicted of a Lie from the Preface of his Sermons at *Zeyst*; where he explicitly mentions, that a Synod of his had *been held at London in 1741*. (See the said Preface.) Moreover, in *Spangenberg's* Declaration a Writing is to be met with, dated from the Synod at *London in 175 . . .*; besides which, I can produce Witnesses who were present at his Synods here.

#### ELEVENTH LIE.

Mr. Zinzendorf (in his Exposition, Part I. p. 22.) says, “ that he had laid a solemn Declaration “ of all the most private Principles and Customs “ of theirs, before the Church of *England*.” Let the Reader compare this Passage, which relates to a Paper, intitled, *a Rationale of the Brethrens Church*, printed by the Party, in their *Acta Fratrum*, with the following Canon, resolved upon by the Party, at one of their Synods, held at *Marienborn in May 1744*, and he will find by their own Acknowledgment, that they have Regulations that cannot be printed or published, the Cause of which their grand Deluder is crafty enough to palm on the Saviour,

viour. The Words, Seff. 2. Art. 6. are as follows:  
 “ The Saviour is not of Opinion, that the Regu-  
 “ lations of our Congregation should be printed.  
 “ It would be as much as if all Goings in and out  
 “ of a Fortrefs were printed.” If then Mr. *Zinzendorf* has Myfteries, as hath been acknowledged here, and to which I could add other Confessions of his to the same Purpose, had I Leisure for so doing, he surely could not have informed the Church of *England* of *all his most private Principles and Customs*. And why was not their synodical-Canon likewise inserted in their *Acta Fratrum*; it being made before the Year 1749, to which Time the Party, as may be seen above, pretends to have published the Results of their Synods? I should dismiss this Article here, were it not for another Canon of theirs, resolved upon in the same Synod in 1744, which deserves to be mentioned. It is particularly worthy the Notice of the Legislature, who thereby may perceive, what a Snake has been received in the Bosom of the *British* Dominions, by admitting this Sect, and what Consequences must at length result to the present happy Establishment of the Crown, in the illustrious Family on the Throne, from these People, who, by being permitted to increase their Party, gradually diminish the Number of those that acknowledge his Majesty’s Title to the Crown of *England de jure*.

The Canon is as follows :

Seff. 2.

“ As it is demanded of People in *Pensylvania*, in giving the Hand<sup>(1)</sup>, to declare, that  
 “ they are convinced, that no body has a Right  
 “ to the Crown but King *George*; our Brethren,  
 “ upon such a Thing being demanded of them,  
 “ must declare, that they are so little versed in the

(1) I suppose *stipulata vel juncta manu*, in lieu of taking the Oaths, See Remarks on this Canon in the Appendix, No. 3.



“ *Jus Publicum*” (*i. e.* Rights of Princes) “ and  
 “ in History, that they knew nothing of the Right  
 “ to a Crown, nor had a grounded Knowledge of  
 “ a *Pretender*; but that they promised as much as  
 “ this, that they would not be subject to any one  
 “ but *that King George*, that HAD POWER to reign  
 “ over them”

Why has not our lying Patriarch, who, in the Words quoted at the beginning of this Article, will make us believe, that he has produced all the Results of their Synods to the Year 1749, likewise produced this Canon, and informed the Legislature of it? Had this been done, I very much doubt whether he would have obtained an Act of Parliament in his and his People's Favour. The Reader, upon consulting the Appendix, No. 3, will find very judicious Remarks on this Canon, made by the Regency of the County of *Budingen* in their *Responsorial Letters* to his Lordship the Bishop of *Exeter*; to which I beg Leave to refer him.

## TWELFTH LIE.

Mr. Zinzendorf will make the Public believe that the Report concerning *Streiter Eben* (*Matrimonies of Warriors*) as they are called, is without Foundation; nay, he is so presumptuous as to stile it a downright Lie with respect to those Moravians, whom he knows.—I might suspect him of hiding himself behind the Words, with respect to those Moravians whom he knows, it being certainly true, that the native Moravians that did come to him never knew of such Things; the whole being an Invention of his own. But this Plea, should he make use of it hereafter, will be of no Service to him, as Matters laid before the Public, must be judged according to common Interpretation, without having regard to reserved Meanings. I shall therefore  
 prove

prove from his own Writings (he being the Person, against whom the Controversy is directed) that what are called *Streiten Eben*, or *Wariour Matrimonies*, are usual among the Party. In his respectable Documents, the *Budingian Collections*, t. 2. p. 256, he speaks in the following Manner to his Followers: *Ye know, what Difference there is between good orderly Matrimonies* (which, in another Place, he only calls a *Contubernium civile*; Sermons at Zeyst, p. 206.) and *Wariour Matrimonies*. Again, in their 1829th Hymn, v. 7. they sing of a *Wariour-matrimonial Choir*. I forbear mentioning any more Places, those I have produced being sufficient to convict him of the above Lie, which now is become a double one, as the Imputation brought against his Adversaries returns and lies at his own Door.

### THIRTEENTH LIE.

Mr. Zinzendorf, in the same Paragraph, will have it, that the Charge brought against him, with Respect to the *Worship* (of those that cohabit) is a *down right Lie*.—I need but quote his own Words, from his Nat. Refl. p. 56, and the Reader will be convinced, that the Assertion made by him, in the above quoted Place, and p. 24, is a premeditated Lie, and what he so impudently has charged on his Adversaries, recoils on himself. *I do not understand the Conjunction of Sexes in Christians*, says he in the quoted Place, *any otherwise, than in sensu æconomico & ministeriali by Office, by Command of God, according to the Liturgy of a Sanctuary on Purpose appointed for it, called the Conjugal Bed, WHERE two Persons, of whom one represents, for a Time, the Husband of all Souls, and the other the whole Congregation of Souls; KEEP A DAILY WORSHIP, and where among other Office Duties and Church Graces it comes to pass, that Children respectively are begotten*  
in

*in the Name of Jesus, and conceived in the Name of the Church.* This Passage has already been quoted against him, in the Cand. Narrative, p. 57. Yet, Mr. Zinzendorf doth not chuse to answer thereto, but contents himself with bare Assertions, and charging his Adversaries with Lies and Misrepresentations, with which he alone is to be reproached.

#### FOURTEENTH LIE.

Again, he pretends in the same Paragraph, that *the Sanction of the Act, (i. e. of Coition) by the Presence of Church Elders;* (which is a Charge that has been brought against him) *is a down right Lie.*—As Mr. Zinzendorf himself has mentioned these Matters, and that too with so great an Impudence, as to fix on his Adversaries the Imputation of being Lyars; I hope I shall be excused, if what I am going to say, should not be consistent with Decency, being compelled thereto on account of Truth. *At certain Days,* says Mr. Volk, (Part I. p. 62.) *when Matrimonial Classes are held, the Warriour Couple, at a certain Place perform ( \* \* \* \* ) At Herrnhauß it was performed in an Anti-Chamber, and afterwards in Bishop Nitschman's, or any other Apartment, in presence of the holy Elders and Eldresses<sup>(1)</sup>.* This is  
not

(1) Mr. Volk p. 370 tells us, “ that a married Woman, whose Name was *Lucius*, having been told by Count Zinzendorf's Daughter, that there were Customs of the Nature abovementioned observed among the Sect, grew very melancholy, she having not been treated in the same Manner. Upon making application to the Count, he became alarmed, and asked who the Person was, that had given her this Intelligence; and being told that it was his Daughter, he grew much out of humour, not being willing that his Mysteries should be indistinctly made known to People. (N. B.) prematurely, and before he was very well assured of them. Had another Person instead of his Daughter committed the Fault, says my Author, a severe Punishment would have been the Consequence. For  
“ if

not the only Gentleman, that has reported these Things; but Dr. *Fresenius*, *Henry Joach*, *Bothe*, and others; have given us a like Account, and challenged Mr. *Zinzendorf* to proceed by Law against them, in Case what they reported was not true. I could wish this was a Topic of such a Nature as to allow a more extensive Detail. A full Account cannot be given without relating the highest Obscenities. However, to make the Reader still more sensible of Mr. *Zinzendorf's* gross Prevarication, and that the infamous Custom of theirs hinted at here, is a Matter of Fact; we have likewise a remarkable Passage to this Purpose, in Mr. *Zinzendorf's* Sermons at *Zeyß* (already quoted in the Canon, p. 65.) where speaking of this matter, he reproaches his People in the following Manner: *We do not perform and enjoy enough, the Husbands labour not enough for their Wives, there is still too much Remissness, &c.* How did he come at the Knowledge of these things, unless by the the above Means? I shall refer him to No. 4. of the Appendix, annexed to these Sheets, where he will find a judicial Deposition made at *Budingen*, concerning it, and which has been sent over to his Lordship the Bishop of *Exeter*, under the Seal of a Court of Justice, and the usual Subscription.

#### FIFTEENTH LIE.

Mr. *Zinzendorf* says, that the *second Act of Parliament of 1749*, declares the Reasons, why the *Unitas Fratrum* should be encouraged, viz. that she is an old

“ if a Brother or Sister discovers but the least Thing of his My-  
 “ series, or tells to any other Brother or Sister, what has been  
 “ treated of in those Conferences, which he holds for compassing  
 “ his Views, God may have Mercy upon him, he is degraded  
 “ from his Office, put under Censure, excluded from the Lord’s  
 “ Supper, &c.”

*Episcopal Church, ever countenanced by the Kings in these Realms, and by his present Majesty when Prince of Wales; and had already a Church two Hundred Years before, in the midst of the City of London.*—I have already shewn, in my other Writings, that the ancient Episcopal Church of the *Unitas Fratrum* or *Moravians*, has been extinct above one hundred Years since. I have also made it appear, that Mr. *Zinzendorf's* Sect had its rise not much above thirty Years ago. It has likewise been clearly proved by me, that all those Vouchers, which were formerly given in favour of the ancient *Moravian* Church, were founded on their Confession of Faith; and that Mr. *Zinzendorf* and his Party have openly rejected it, and received quite other Doctrines, and a different Form newly contrived by their Founder. Now, as the Party, on these several Accounts, could not in the least claim any Prerogative of that ancient Church, but has fraudulently produced before an Honourable Parliament, those Vouchers given in favour of that Church, and thereby obtained, that they, in the said Act, were stiled an *old Episcopal Church*; I need not say any Thing further concerning their Boast, with respect to the Name of an old Episcopal Church, as well as their frivolous Pretence of having been countenanced by the Kings of *England* in these Realms. However, it is proper I should take Notice, that Mr. *Zinzendorf*, against better Knowledge, in the last Part of the above Passage quoted from his *Exposition*, has given out, that his Party, or that old Episcopal Church, as he calls them, *had already a Church two hundred Years before, in the midst of the City of London*; which Words, in order to impose the more effectually on the Reader, he has introduced in so crafty a Manner, as to make him believe, that the same are really contained in the Act of Parliament of 1749. Now, to convict him of this Lie, I need  
but

but barely appeal to the said Act, where not one single Word of that Nature is to be met with; as the Reader, by inspecting it, may easily be convinced of. As for the Pretence itself, viz. that the *Unitas Fratrum*, or ancient *Moravian Church*, had already a Church two hundred Years before in the midst of the City of London; I must be some what particular, as we shall thereby discover a fresh Instance of his having most unpardonably imposed on an honourable Parliament, and that by means of certain Letters Patents, which neither regard the ancient *Moravian Church* or *Unitas Fratrum*, nor him and his new Sect. It is to be observed, that *John a Lasco*, a *Polander*, obtained in 1550, of King *Edward VI.* the Place of Super-intendant of a *German Congregation*, to whom, by Letters Patents, dated *July 24.* of that Year, a Church was given in *Austin Friars*, and which is now possessed by the *French and Dutch*. What these People were, and upon what Account they came to *England*, may in a more explicit Manner, be learnt from what *Burnet* in his *History of the Reformation*, tom. 2. p. 154. tells us, and which is as follows: *This Summer (1550) John a Lasco, with a Congregation of Germans, that fled their Country upon the Persecution raised there, for not receiving the Interim, was allowed to hold his Assembly at St. Austins in London. The Congregation was erected into a Corporation, John a Lasco was to be Super-intendant, and there were four other Ministers associated with him. But a Lasco did not carry himself with that Decency, that became a Stranger, who was so kindly received; for, he wrote against the Order of this Church, both in the Matter of the Habits, and about the Posture in the Sacrement, being for sitting rather than kneeling. And in another Place, viz. p. 250, he acquaints us, that in Queen Mary's Reign in 1553, an Order was sent to John a Lasco and his Congre-*

*Congregation to be gone, their Church being taken from them, and their Corporation dissolved;—that John a Lasco and his Party hereupon went to Denmark, but it coming to be known there, that they were of the Helvetic Confession, they were required to be gone.—That they afterwards, first went to Lubeck, then to Wismar and Hamburg, but being banished from thence likewise, they at last settled in Friesland.* It appears by this Account, that the People who set up a Congregation at *Austin Friars*, and to whom that Church was given, were *Germans*; that their Congregation was a Presbyterian one. It also appears, that these People's coming over to *England* was occasioned by the Persecution they underwent in *Germany* on account of their not receiving the *Interim*: For the Sake of such as might not know the Signification of that Word, which ought however, to be known, for judging in this Matter, I must add, that the *Interim* was a Book contrived in the Reign of the Emperor *Charles V.* for regulating Religion in *ad interim* in *Germany*, till the whole could intirely be settled at a general Council. This Book related solely to *Germany*, and did not in the least affect *Bohemia* and *Moravia*: over which King *Ferdinand I.* the Emperor's Brother reigned at that Time, whose Principles were quite averse from using Force in religious Matters. (1) Now, as this Congregation consisted of *Germans*, who were Presbyterians, and had been persecuted for not receiving the *Interim*; it is amazing to me how Mr. *Zinzendorf* could have the Impudence to give out before an honourable Parliament, that that Congregation had been a *Moravian* one, and to deduce from thence, that his Sect had al-

(1) That Mr. *Zinzendorf* knew, or must have known, even from a School Book that was in Use already in his Time, viz. *Habner's History*, Part IV. p. 191.

*ready had a Church two hundred Years before in the midst of the City of London.* But this is not all. It being necessary, that Mr. Zinzendorf likewise should produce to the Parliament the Letters Patent, which King *Edward* had given to that Congregation; he could not but be sensible, that these Letters Patent, would not in the least prove any thing for supporting his Pretence, as there is not one single Word to be found in it relating to a *Moravian* or *Bobemian* Church, nor even the Name of *Bobemians* and *Moravians* mentioned. He likewise knew, that the bare Inspection of these Letters Patent would shew, that this Grant was made *to Exiles that had been afflicted on account of Religion* <sup>(1)</sup>, (which was not at all the Case of the *Bobemians* and *Moravians*, as has been shewn above); and that the Motives of the Grant, and the Persons to whom it was given, are expressed there in the following Words: *that many People of the German Nation and other Strangers had gathered here, and daily did gather in the Kingdom of England, out of Germany and other more remote Places, and had no certain Place, where they could meet in this Kingdom, and have their Worship, &c.* <sup>(2)</sup>. These Things considered, it was but natural, as he was willing, at all Events, to make use of these Letters Patent in his and his People's Favour, for him to think of some Expedient, to qualify them for proving, what these Let-

<sup>(1)</sup> The Words in the *Latin* Original are as follows: Statuimus—religionis causa calamitate fractis & afflictis exulibus consulere, &c.

<sup>(2)</sup> The Words in the Original run thus—quoniam multi Germanæ nationis homines, ac alii peregrini, qui confluerunt, & in dies singulos confluunt in regnum nostrum Angliæ ex Germania & aliis remotioribus partibus—non habent certam sedem & locum in regno nostro, ubi conventus suos celebrare valeant, ubi inter suæ gentis & moderni idiomatis homines religionis negotia & res ecclesiasticas, pro patriæ ritu & more intelligenter, obire & tractare possint, &c.



ters, in themselves, were not able to testify. And let us hear now, in what a cunning Manner he has brought this about. Nothing being mentioned in these Letters Patent of a *Bobemian* or *Moravian* Church, nor even in the Rubric of it, which is as follows : *The King's Letters Patent to John a Lasco and the German Congregation*; as may be seen in *Burnet's History of the Reformation*, t. 2. p. 202. Numb. 51. he, by a Dash of his Pen, has made the whole square with his Design, by interpolating that Rubric, and after *German*, putting in a Parenthesis the following Words, *Bobemian and Moravian*, &c. so that the Rubric, with his Interpolation, as presented before an honourable Parliament, and inserted by him among their Vouchers, in the *Acta Fratrum*, p. 44, is as follows : *Extract from his Majesty King Edward VI.'s Letters Patent to John a Lasco and the German (Bohemian, Moravian, &c.) Congregation*. This is Mr. Zinzendorf's Title, for proving that a *Church of the Unitas Fratrum*, or a *Moravian one*, and an *Episcopal one too*, had been already existing two hundred Years ago, in the midst of the City of London. I doubt, whether a Person, who before a Court of Justice here, should produce a Document, with Falsifications or Interpolations in its Rubric, in order to prove his Claim or Title to a Thing, would not be committed for the same, and richly deserve it. What Resentment therefore doth not Mr. Zinzendorf deserve, upon this Occasion, who, among his many other Impostures, has been daring enough to lay a public Document in the Manner abovementioned, before the august Senate of these Realms, and even has alledged there, as a Proof of his People's *being* QUIET-MINDED, the following Words, that *because they would not dispute with the Low Dutch, who got Possession of the Church of Austin Friars, they have not claimed their Right to the said Church*, &c. (See *Act*.

*Act. Fratr.* p. 23.) I must occasionally mention here another Imposture committed by Mr. Zinzendorf, when petitioning his Act of Parliament ; (and, indeed, there is no End of Materials to dwell upon, for shewing the base Manner, in which he has imposed on that august Assembly). He, by two Writings inserted in the *Acta Fratrum*, p. 19, 21, and produced before the Parliament, has shewn, that a Church in *Poland* in 1683 and 1715 had met with Assistance in *England*, and that in these Writings, that Church is stiled an Episcopal one. Now, though I have not seen the Originals of these Writings, I will admit that the Church in *Poland*, which indeed formerly was an Episcopal one, but ceased to be so in 1627, when it coalised with the Calvinists, (see Carpzov. p. 275.) did, by that Name, solicit Assistance here in *England*; thinking, that by continuing here, to stile itself an Episcopal Church, to meet with better Success. But this did not in the least intitle Mr. Zinzendorf, to make use of these Writings, for proving that Church to be an Episcopal one, since he knew, that it had then already coalised with the Calvinists, and that no Brethren's Church, at the Years abovementioned, was remaining in *Poland*. For proving his Knowledge thereof, I appeal to his own Words quoted in the *Supplement to the Candid Narrative*, p. 31, in which he, speaking of that Church in *Poland*, stiled above an Episcopal one, calls them *Calvinists*, adding that *the Title of Senior*, which the oldest Minister of theirs bears, *neither implies, nor can imply, nor is that of Bishop*. And in his very Exposition before us, P. I. p. 57, he has been forced to acknowledge, that *the Polish Branch of Moravian Brethren had made an entire Coalition with the Calvinists there*. Now was it not highly impudent and most base in him, against better Knowledge, to impose on an honourable

*Testament.* The following Year, 1740, a Synod was convoked by him at *Saxe Gotba* (see Preface to the Sermons at *Zeyst*); he likewise sent an *Inter-nuncius* to the great Patriarchs (See *Alta Fratr.* p. 48.) and executed that remarkable Bull mentioned above for his two Missionaries, one a Cutler and the other a Gardener, to go to *Turkey*. He likewise, by a Letter, dated *Feb.* 12, 1740, threatened the Court of *Budingen*, that his People should remove from *Herrnbaag*. See above p. In 1741, his Sermons, intitled, *Seven Discourses*, were published by him; he likewise in that very Year convoked a Synod at *London* (see Preface to the Sermons at *Zeyst*); and caused the Office of *general Elder* to be bestowed on the Saviour, with a plenary Indulgence and general Amnesty to all Deserters and others. In 1742 he went to *Pensylvania*, with a View, as his Actions have shewn, to bring all the Sects there under his Sway. The many strange and arbitrary Proceedings, which he has been guilty of there, would require several Volumes to describe. In a Writing published by him in that Year, he likewise got himself stiled an *Oecumenic Servant of Christ* (*Bud. Coll.* t. 3. p. 80.) and in this Year he wrote the two tremendous Anathematizing Letters, mentioned in the Supplement to the *Candid Narrative*; and also presented his Congregations with the XIth Appendix of his scandalous Hymns, as his own Preface shews. The following Year 1743, is full of Instances that shew the Sway exercised by him over his Sect. After having mentioned, that, in this Year, he convoked a Synod at *Hirshberg* (see Preface to the Sermons at *Zeyst*) I shall only relate a particular Fact, which being proved, will most evidently shew, him to have been quite the reverse of an *Emeritus*, and that, instead of the pretended *Interregnum*, his Reign, was this Year, upon a still more solid Foundation.

dation. Though Mr. Zinzendorf had already an Appointment or Call from his Sect dated in 1733, as has been mentioned above; yet in 1743, another was given him, in which his Sectaries gave themselves over to him in Doctrine and Practice, and agreed that nothing should be done without his Approbation. This Call likewise, though mutilated, has been produced before Parliament, in order to shew that all his Congregations, in what Place soever they be, are subject to him and his Orders: I shall from his own Book, published by him under the Name of *Siegfried* (p. 181, 182) insert here the Manner in which this authoritative Call, which was delivered to him *Nov. 21, 1743*, is subscribed. His Settlements in *Wetteravia* are likewise mentioned.

*Ex Ordine  
Seniorum*

*In the Name of  
the Synod*

*In the Name of the Hea-  
then Missionaries<sup>(1)</sup>*

Jac. Till.  
Frederic.  
Jo. Michael.

Abr. de Gerisdof.  
Joh. L. Marthal.

David Nitschman.

*In the Name of the follow-  
ing Congregations*

*Marienborn and }  
Herrnbaag } Peistel.*

*(N. B. Both are situate in  
Wetteravia.*

Herrnhut — — Muller.  
Silesia — — Seydlitz.  
England — — Gotfchalk.  
Holland — — Till.  
Goets.

The American }  
Colonies } Muller.  
Bethlehem — — Neiffler.

*In the Name of the Preachers*  
Nitschman.  
Werwing.

*In the Name of the Oeconomies*  
Weifs, Deacon General.

*In the Name of the Semina-  
rium Theologicum*  
Lieberkuhn.  
Marshall.

*In the Name of the Missions<sup>(2)</sup>*  
Dober, Inspector of the En-  
glish Congregations and  
Pastor at London.

D 4

In

<sup>(1)</sup> <sup>(2)</sup> Here we see two different Kinds of Missions, the one among the Heathen, and the other among Christians. And yet Mr.

In 1744 he convoked a Synod at *Marienborn*, in *Wetteravia*, some Particulars of which have been related above. In this Year he likewise threatened, that his Sect should reduce the Protestant Church to a *Caput mortuum* (See his own Letter to Mr. *Burg* dated *March* 3, 1744 in Dr. *Fres.* Account, t. 2. p. 200). In 1745 his Homilies, intitled *Thirty-two Homilies*, were published by him. In 1746 he convoked a Synod at *Zeyst*, where, among other Matters, he delivered those Sermons which were published the Year following, and out of which I have brought several Charges against him in the *Candid Narrative*. He also in that Year usher'd into the World the XIIth Appendix of his scandalous Hymns. In 1747 he presented his Congregations with his Homilies on the Wound Litany, and an Addition to his scandalous Hymns, which were declared by him to contain *principia stantis & cadentis Ecclesiæ*. In 1748, having mangled, and curtailed the *Augsburg* Confession, he, by his own Authority, brought it so about that his Congregations accepted of it. In this Year, he likewise sent that threatening Letter to the Magistrates of *Frankfort* which we have mentioned above. In 1749, those Deputies who appeared before an honourable Parliament, legitimated themselves there by a Writing given by Mr. *Zinzendorf* (See *Act. Fratr.* p. 3.). In 1750 his Sectaries shewed themselves to be so much dependent on him, that they, by an Act drawn up at *Herrnbaag* before a Notary Public, declared, that to renounce him, would be as much as renouncing Christ. For Brevity Sake, I avoid quoting more Facts. These, I think, will be sufficient

Mr. *Zinzendorf* dares deny his Profelyte-making. These Subscriptions, as has been said above, were made in 1743, and after that Time he has extended his Sect, much more, to which the Act of Parliament in 1749, obtained by Craft, has not a little contributed.

to shew the Enormity of Mr. Zinzendorf's Lye, by which he has pretended, during the Years I have run over, to have lived the Life of an *Emeritus*, and that his Authority had been interrupted by a Sort of Interregnum. Let me add to this one Word more, which is, that Mr. Zinzendorf with respect to the arbitrary Sway exercised by him over his Sect, and the Dependence they have on him, has been brought to such a Nonplus by Mr. *Gross*, one of his Adversaries, that he, in 1740, in his Answer to him, (p. 16. *Spang. Apol.* p. 22.) could not help saying, that *he looked on his People's interior Veneration of him as superfluous, dangerous, and, in its last Consequences, as Antichristian*<sup>(1)</sup>. How doth this agree with his pretending, that Sects had been among his People, unless he thereby means those Rebels; who, without his Consent, settled at *Oderlch* in that Part of the Dutchy of *Holstein* which belongs to the King of *Denmark*, but, who, being come to a due Sense of their Crime, were in 1740, restored again to his Favour?

I confess I am heartily tired with animadverting on so great a Number of Lies collected from Mr. Zinzendorf's last Apologies. I doubt the Reader must be so too. Sixteen of them have now been fairly proved upon this Man, of whom, it is pretended, (vid. *Addit.* p. 42.) *that the World is far from being worthy*. And were I to search closely in his Writings, I imagine, a far greater Number might offer. But enough surely has been said on that Head and others, to convince the Reader, that this Author's Writings, as well as his Actions are of an original Kind. *Ex ungue leonem*.

(1) Prelate *Bengel*, who has quoted the very Words above-mentioned out of Mr. Zinzendorf's Writings against him, adds the following Remark. *Has not the interior Veneration since increased? are not therefore the last and Antichristian Consequences very near?* *Bengel*, p. 387.

I have now finished my View of Mr. *Zinzendorf's* Performance in as short a Compass, as his confused Delivery, and the Craft and Guile used by him, would permit me. The Reader has had an Account of those Matters that have been acknowledged by him; likewise of those which he had denied against better Knowledge, and which I have proved anew upon him. He also has met with a Detail of his shuffling Answers, masterly Impostures, and a long List of base Lies forged by him. As but a most inconsiderable Part of those Matters he is charged with, has been touched upon by him, a twofold List has likewise been inserted by me, in proper Places, of those Articles, which he has passed over in Silence, and which he was more particularly concerned to reply to. And as it was but fair, that the Reader should be put in a Condition to compare both Writings together, References have been made throughout the whole Performance to my Adversary's Writings at every Animadversion.

I might confidently say, that those Matters which Mr. *Zinzendorf* has omitted, were judged by him so unanswerable, that he could not even invent Lies that would bear the Appearance of an Answer. I might likewise assert, that, as he has made use of so much Shuffling, and used so much Craft and double Dealing with respect to those Matters pickt out by him for a Reply; it follows, that he must have been reduced to great Straits in compiling his Answer, which, though a very bad one, affords evident Proofs of the Pains it has cost him. But as it is the Province of the Public and not mine, to pass a Judgment upon him and his Performance, I wave saying any thing further on that Head. I am likewise far from taking all the Advantage I could from his Reply, as may be plainly perceived by comparing both Mr. *Zinzendorf's* Exposition  
and

and this Performance together. However, as every body may now, by the Party's own Answer, make his Judgment thereupon; it will not, I presume, be thought improper for me, to remind the Reader of that most bombastic and deceitful Pretence, which the Party made use of in their *Plain Case* &c., when they were desirous of evading an explicit Answer to the Objections brought against them. It is as follows: *The Representatives of the Brethren*, say they, *have too much Right on their Side, and by that Token, must answer too much; item, that as some Aspersions against them, cannot be answered fully, without telling the whole Truth, they blush to relate Truths, which, by their uncommon Nature, would either not be believed, or make them idolized, which they are not fond of any where; because, besides its being contrary to Christian Mediocrity, it is of more bad Consequence, in fine, to a quiet People, than unjust Detraction, passed over in Silence.* Could the Father of Lies have been the Author of a more crafty Invention? and how must the Party now look, after their shuffling and deceitful Answer has appeared in Public? And what Figure must Mr. Zinzendorf now make, after that matchless Assurance, with which he, in the same Pamphlet, gave out, *that the Public ought to treat those Writings that had been published in this Country against the Party, in the Manner, the higher Powers commonly used to do with regard to the licentious Libels against their own Persons, and as the worthy Prelates themselves treat many of the Pamphlets insulting Christianity, the Person of Jesus Christ and the very Existence of a supreme Being.* (See *Plain Case*, p. 22. and Preface, p. 5.) As his own Answer proclaims his Guilt, surely that Guilt is increased by those wicked Means used by him to prepossess the Public against his Adversaries.

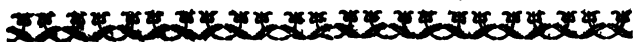


I cannot but own, that I have been at no small Trouble in going through with and refuting Mr. Zinzendorf's crafty Exposition. I have been obliged to peruse many of his Writings over and over again, in order to convict him of his Impositions by Proofs taken from them, and to drive him out of the many lurking Holes, in which he hid himself. However, I do not in the least grudge the Pains I have been at, as I think, the Facts laid open in this Performance, will still more contribute to make *others* ashamed of a *Man*, whom I despair of making ashamed of himself. They indeed ought to shudder at the very Thoughts of a Man, who has told us, (Expos. p. 3. 4.) *that he uses no Guile, no Disguise, no Cunning; that he scorns Evasion, never lies, and that all Sorts of answering, with a View of casting Dust in People's Eyes, is below him*; and yet, at the very Time of his giving us these Assurances, he scarce deals in any thing else than Evasions, Impositions and Lies.

As the Party, so far from having invalidated any Charge that has been brought against them, lies still under the same Load; all that has been represented in former Writings, concerning the Perniciousness of this Sect to the Church, the State and civil Liberty, remains in its full and intire Force. The warmest Advocate for Toleration must find this Sect unworthy of it, and must be sensible, that there is no Discouragement but is, and has been highly deserved by its Leaders. The properest Way for proceeding against them for the future, I think, is not by *Argument*, but by *Authority*. There is a wide Difference between a reasonable Toleration and an untoward Connivance, by which we suffer the Fire to burn on, make ourselves Sharers in the Sins

Sins of others, and become responsible for the Damage that ensues thereupon. I think I may, without Flattery, apply to the national Church the following Words of *Revel. ii. 2.* *I know thy Works, thy Labour and thy Patience, and how thou canst not bear them which are evil ; and thou hast tried them, which say they are Apostles and are not, and hast found them Lyars.*





## A P P E N D I X.

### N U M B E R I.

A Responsum of the Theological Faculty, at  
the University of Tübingen to the Right  
Reverend the Lord Bishop of Exeter.

Reverendissimo Præfuli

D. Georgio, Episcopo Exoniensi S. P. D.  
Facultas Theologica Tübingensis.

**L** I T E R A S tuas, Illustrissime Præsul, cum  
libello & adjunctis quæstionibus Mense Majo  
anni currentis accepimus. Antequàm ad eas respon-  
deamus, pauca hæc præmittimus. Petierat à nobis  
Comes Zinzendorffius Anno 1733, ut mentem nos-  
tram declaremus de fratribus Moravis, in exilium  
ob religionem actis adeoque commiseratione dignis,  
num, supposito eorum in doctrinam Evangelicam  
consensu, retinere pristinam suam disciplinam eccle-  
siasticam possint, atque ita nobiscum connecti. Re-  
spondebamus affirmando. Testabantur enim, se  
Augustanam Confessionem profiteri & sacramenta  
apud nos accipere, insignem quoque pietatis & ar-  
doris Christiani speciem præ se ferebant, vocabant-  
que etiam ex Seminario nostro Theologico Pastorem  
Ecclesiæ Herrnhutanæ, qui haud gravatim ipsis  
con-

concedebatur, moneretur tamen & ipse & Comitem, ut Augustanae Confessionis fidei adhererent, sibi que ab erroribus & pravis doctrinis non inde caverent. Proinde cum ipse Comes non fecit, sed varias homilias, catholice, imò etiam more christianis referta. Id quod commendationem invenirent Theologorum Augustanae Confessionis patet & inde eorum quoque, qui Ecclesiae Moraviae cum illa faverant. Hinc cum Anno 1745 Comes & Consistorio Ecclesiastico Burgundiano Thuringiae se nostris peteret, qui Synodum illam generalis Moravianam convocare interessent, per principem serenissimi Principis expertis nonnullis iam tunc circa hoc negotium fecerant. Testimonium tunc agebat D. Weissmannus, qui pro illius responsione conscripsit & rationes exposuit, cum simulatum esset, Theologos ex nostris ad istam Synodum adducere. Quo facto, Consistorium Burgundianum respondit Comiti, quod, licet prae Consilio Facultatis Theologicae Anno 1743 statum non haberet, utpote pro ratione illius tempore, quae tunc adhuc credebatur Comitis orthodoxa, statum, tamen ex variis rationibus Theologi ad Synodum illam admitti possint, variasque etiam causas adducit, ac Comitem ab erroribus praviisque doctrinis revocandum. Hisce praemissis respondentes jam ad quaestiones propositas, valdè mirari nos, quod Comes affectu, sibi secundum hoc responsum nostrum, quod iniquum cum applausu à Theologis nostris exceptum fuit, non innotuisse ante Decretum Parliamenti. Habebat enim tunc temporis Emissarium suum Thuringum apud nos, qui expiscabatur omnia more sine ulla dubio de responso hoc ad Comitem quoque cerneret. Jam enim responsum hoc Anno 1748, his typis conscriptum fuit. Quomodo itaque latere potuit Comitem, in colligendis omnibus scriptis, quae ipsum tangebant, nimium quantum curiosum & assiduum? Porro memorat ipse Comes, pag. 11. epistola Con-

sistorii

sistorii Stutgardiani Anno 1747. d. 19 Maji ad ip-  
 sum directæ, adjectum fuisse postscriptum, quo sig-  
 nificatum fuerit, Decanum Facultatis Weismannum,  
 qui hoc responsum concinnaverit, eo ipso tempore  
 obiisse. Quomodo itaque scribere potuit, in epistolâ  
 Consistorii d. 19 Maji, A. 1747. data, nullam se-  
 cundi responsi Facultatis nostræ mentionem fieri,  
 adeòque sibi ante annum 1749, de eo nihil inno-  
 tuisse? Jam et hoc falsum est, responsum secundum  
 Tubingenſe, quod Weismannus concinnavit, nulla  
 observatione dignum fuisse habitum, cùm, uti jam  
 diximus, communem applausum, etiam Consistorii  
 nostri nactum & bis A. 1748. impressum fuerit. Fal-  
 sissimum verò, illud furto ex abaco moribundi ab-  
 latum & subreptitiè obtentum fuisse, cum ipse  
 Comes, pag. 10. 11. aiat, ex ipso hoc responso ap-  
 parere, quod missum sit ad Consistorium Stutgar-  
 dianum ad illud circa quædam particularia infor-  
 mandum. Falsissimum et hoc, Prelatum Bengelium  
 sententiam suam contra Comittem illiusque Eccle-  
 siam revocasse moribundum. Scripsimus ad illius  
 familiares, qui lecto emortuali semper adstiteret &  
 sanctè professi sunt, illum ne gru quidem hanc  
 in rem dixisse unquàm. Porro inspectio responsi se-  
 cundi Facultatis nostræ docet, id totum negotium  
 omnesque ausus Comitit respicere. Verba Ger-  
 manica Cantici Zinzendorſiani *Als Gott dein Sohn  
 und dein Gemahl sich einmahl Heilig Küſten*, &c.  
 ita latinè habent, probè versa: *Cum, O Deus,  
 filius tuus & uxor tua aliquando sancta sibi oscula  
 figerent, forsan in agapis suis divinis voluptatibus  
 indulgentes, Deus verò originarius divino more  
 dormiret, formabat se imago, perspectivo modo re-  
 presentans mille mundorum machinamenta.* Scilicet  
 Comes Spiritum Sanctum uxorem Patris & matrem  
 Filii huncque solum Creatorem mundi fingit, quem,  
 dormiente Patre, creavit. Quàm fanatica, quàm  
 absona & scripturis sanctis & fidei universalis Ec-  
 clesiæ,

clesiæ, quaquà patet, adversa hæc sint, quivis perspicit. Hem! quàm dolemus vices Comitum heterodoxi?

Prorsus existimamus, illustrissimum Parlamentum Anglicanum Ecclesiam Zinzendorfianam in gremium Anglicanæ non recepisse, edicto suo, quod inspeximus, sed tolerantiam saltem civilem illi indulgisse, uti Quakeris.

Preservet Deus Ecclesiam Anglicanam, nobilissimum illud Ecclesiæ Protestantium Corpus, à gangrænâ istâ, quæ serpit. Idem et TE servet, illustrissime Domine, in Ecclesiæ Tuæ decus & ædificationem in annos usque Nestoreos. Vale, Vir Reverendissime! & fave!

Perscripsimus Tubingæ die Jacobi A. 1755.  
adjecto Facultatis nostræ sigillo.

( Sigillum Facult. ) Reverendissimi Nominis Tui  
( Theol. Tubingensis. ) Cultores officiosissimi,

Cancellarius, Decanus & Professores Facultatis Theologicæ Tubingensis.

## T R A N S L A T I O N.

Your Lordship's Letter, with a little Book and Questions joined to it, has been received by us in the Month of *May* of this Year. Before we answer thereto, let us briefly premise the following Particulars. Count *Zinzendorf*, in the Year 1733, intreated us to declare our Mind, whether the *Moravian* Brethren, driven into Exile for the Sake of Religion, and therefore worthy of Compassion, could, upon Supposition of their assenting to the Protestant Doctrines, keep their former Ecclesiastical

E

Discipline,

Discipline, and thus be connected with us. We answered in the Affirmative. For, they declared to profess the *Augsburg* Confession, and that they would receive the Sacraments of us; they likewise made a great shew of Piety and Christian Zeal, and called one of our Theological Seminary to be their Divine at *Herrnbuth*, which without difficulty was granted them. However, we admonished them as well as the Count, strictly to adhere to the *Augsburg* Confession, and diligently to take heed of Errors and bad Doctrines. But the Count has not stood to his Promise, but published sundry Homilies, Hymns and Writings, stuffed with prodigious Errors. This has drawn after it an universal Contradiction of the Divines of the *Augsburg* Confession, even of such, as before favoured the exiled *Moravian* Church. Wherefore, when the Count, in 1747, begged of the Ecclesiastical Consistory at *Stutgard*, that Divines of our Body might assist at his general Synod at *Marieborn*; we, by a Rescript of his most Serene Highness the Duke, were enjoined to declare our Minds concerning this Affair. At that Time Dr. *Weisman* was Dean of our Faculty, who, as is usual, drew up a Responsum, and set forth the Reasons, why it was not adviseable, that any of our Divines should be sent to that Synod. Hereupon the Consistory at *Stutgard* answered the Count, that, though it did not abolish the *first Responsum* of the Theological Faculty at *Tubingen*, given in 1733, it having been given conformably to the State of that Time, when the Count's Orthodoxy was still believed to be sound; yet that for various Reasons no Divines could be sent to that Synod. To this they likewise added several Cautions in order to reclaim the Count from his Errors and pernicious Institutions. Having premised thus much, we are now going to answer to the Questions

tions proposed to us. We are very much surprized at the Count's asserting, that our *second Responsum*, which has been received by our Divines with distinguished Applause, had been unknown to him before the passing of the Act of Parliament, (in 1749.) For at that Time, (*viz.* in 1747, when the *second Responsum* was given) he kept his Emisfary, Mr. *Timæus*, among us, who fished out every Thing, and without all manner of doubt, has likewise given him Intelligence of this *Responsum*. Moreover that *Responsum* was in 1748, already twice in public Print. How can it therefore have been unknown to the Count, who is so over-much curious and assiduous in collecting all writings touching him? Furthermore, the Count himself, page 11, (of his *Exposition*) says, that to the Letter of the Consistory at *Stutgard* directed to him May 19, 1747, a Postscript had been added, setting forth, that Dr. *Weisman*, Dean of the Faculty, who had drawn up that *Responsum*, was then deceased. How could he therefore write, that in the Consistory's Letter of May 19, 1747, no Mention was made of the *second Responsum* of our Faculty, and that consequently he had known nothing of it before the Year 1749? It is likewise false, that this *second Responsum* of our Faculty, drawn up by Dr. *Weisman*, had been thought so inconsiderable a Thing. For it has been received, as already mentioned, with universal Applause, even by our Consistory (*viz.* at *Stutgard*) and was in 1748, twice printed. It is therefore a downright Falshood, that it had been stolen out of the Desk of a dying Man, and subreptitiously obtained; the Count himself acknowledging page 10, 11. (of his *Exposition*) that by inspecting it, it could be seen, that it was sent to the Consistory at *Stutgard*, in order to inform it about some Particulars. It is



likewise most false that Prelate *Bengel*, when dying, should have revoked his Opinion concerning the Count and his Church. We have wrote to his Friends, who constantly attended him, when on his Death Bed, and they have solemnly declared, that he never said a Syllable concerning that Matter. In fine, the very Inspection of the second Responsum given by our Faculty shews, that it regards the Count's whole Undertaking and all his Enterprizes. The *German* Words of the *Zinzendorfsian* Hymn: *Als Gott dein Sohn und dein Gemahl sich einmahl Heilig Küsten*, &c. are in the *Latin* Tongue faithfully Translated as follows: *Cum, O Deus, filius tuus & uxor tua aliquando sancta sibi oscula figerent, forsan in agapis suis divinis voluptatibus indulgentes, Deus verò originarius divino more dormiret, formabat se imago, perspektivo modo representans mille mundorum machinamenta.* That is to say, the Count makes the Holy Ghost the Father's Wife and Mother of the Son, and him the sole Creator of the World, which he created whilst the Father was asleep. How fanatical this is, and how absurd and contrary to holy Writ as well as the Creed of the universal Church in all Places, every Body must perceive. Oh! how much do we pity that heterodox Count's Case?

We cannot in any wise believe, that the illustrious Parliament of *England* hath, by its Act, received into the Bosom of the *English* Church, the *Zinzendorfsian*, but to have solely indulged it a civil Toleration, like that of the Quakers.

May God Almighty preserve the *English* Church, that most noble Body of the Protestant Church, against this Cancer, which spreads by little and little; May he likewise keep you, most illustrious Lord, for an Ornament to your Church and its Edification,

Edification, to an almost Nestorean Age. Farewel  
Right Reverend Sir, and favour us!

Given at *Tubingen*, St. *James's Day*, 1755, under  
our Faculty's Seal.

Your Lordship's

(L. S.)

Most respectful Servants,

The Chancellor, Dean and Professors of  
the Theological Faculty at *Tubingen*.

## N U M B E R II.

Part of a *Responsum* of the *Theological Faculty* at  
the University of *Leipzig* to the Right Rev. the  
Lord Bishop of *Exeter*.

——— Sed cui non suspecti sint homines in mendaciis tories deprehenfi? Cujus rei aliud exemplum memorabile hac occasione notare lubet. Scripsit ad aliquod Facultatis nostræ membrum M. *Philippus David Burkius*, autor edito gnomone in XII. Prophetas cognitus; gener B. Dni. *Job. Alb. Bengelii*, gravissimi contra Herrnhutianos autoris, & cujus judicium apud prudentes illis eo magis officit, quo accuratius sollicitè bona & mala distinxit, & sine affectuum suspicione scripsit, de dato Heddelfingen propre *Stutgardiam* d. 16. Jun. 1755: “ Nuper ex Anglia ad nos allatus est hostilis rumor, ac si B. Socerum meum poenituisset sententiæ, quam in Delineatione Unitatis Fratrum sic dictæ (*Abriss der so genanten brüder Gemeine*) exposuit. Quod si apud vos itidem rumor ille percrebescat, audacter illi contradici potest, quoniam B. *Bengelius* ne minimumq uidem poenitentiae in hac causa signum prodidit, sed potius

E 3

“ con-

“ constanter testatus est, se operam dedisse, ne vel  
 “ unicum verbum scriberet, cujus eum in articulo  
 “ mortis poenitere posset.” Sed confer, quæso,  
 quæ Zinzendorffius in Scripto nuper nobiscum com-  
 municato, *An Exposition or true State of the Mat-  
 ters objected in England to the People known by  
 the Name of Unitas Fratrum*, pagina 5, scripsit.  
 “ Nolle se, ait,” quæ moribundus Bengelius sui li-  
 bri causa dixerit, sed “ narrare nolle” &c.

Lipfiz d. VIII. De-  
 cembris 1755.  
 (L. S.)

Decanus, Senior & reliqui Doc-  
 tores Facultatis Theologicæ  
 Lipsienfis.

D. Joannes Christianus Heben-  
 streit, S. Theol. Professor Or-  
 dinarius, h. s. Facultatis De-  
 canus.

D. Christianus Augustus Crusius,  
 Academiæ, h. s. Rector.

D. Joannes Christianus Stemle-  
 rus Prof. Theol. Ordin.

D. Joannes Fridericus Bahrdt,  
 Theol. Prof. Ord. & Consist.  
 Regii Assessor.

## TRANSLATION.

——But who will not suspect such People  
 that have so often been caught in Lies? Hereof  
 we shall, on this Occasion, give another remarkable  
 Instance. A Member of our Faculty has received  
 a Letter from M. *Philip David Burkus*, the well  
 known Author of *Gnomon in XII. Prophetas*, Son-  
 in-law of that discreet Writer against the *Herrn-  
 kuters*, the late *John Alb. Bengel*, whose Judgment  
 carries so much the greater Weight against them  
 with prudent People, as he with Care and Accu-  
 racy

racy has distinguished good and bad, and wrote without the least Suspicion of Passion. The Letter is dated at *Hedelfingen* near *Stutgard*, *June* 16, 1755, in which are the following Words: " A hostile Rumour is lately come from *England*, as if my late Father-in-law had repented of his Opinion given in his *Delineation of the Unitas Fratrum* so called. Should that Rumour likewise spread in your Place, you boldly may contradict it, as the late *Bengelius* has not shewn the least Sign of Repentance in this Case, but rather constantly affirmed, that he had taken Care, not to write one single Word, which he might have Occasion to repent of on his Death Bed." But, let your Lordship be pleased to compare what *Zinzendorf*, in the Book lately communicated to us, intitled, *An Exposition, or true State of the Matter objected in England to the People known by the Name of Unitas Fratrum*, has, Page 5, advanced, " He knew," says he, " what *Bengelius* said about his Book when he died, but that he would not tell," &c.

*Leipzig*, Dec. 8, 1755.  
(L. S.)

The Dean, Senior and other  
Doctors of the *Theol. Faculty* at *Leipzig*.

## N U M B E R III.

Translation of an Article contained in a *Responsorial Letter* of the Regency of *Budingen* to his Lordship the Bishop of *Exeter*, dated *July 12, 1755* <sup>(1)</sup>.

A Copy of several Canons or Resolutions resolved upon at one of the Count's Synods, held at *Marienborn* in 1744, was presented to the Court of *Budingen* by the Party itself, among which the following is to be met with :

Seff. 2.

“ “ As it is demanded of People in *Pensylvania*  
 “ “ *vania* in giving the Hand”” [I suppose *stipulata vel juncta manu*, in lieu of taking the Oaths]  
 “ “ to declare, that they are convinced, that no  
 “ “ body has a Right to the Crown save King  
 “ “ *George* ; our Brethren, upon such a Thing be-  
 “ “ being demanded of them, must declare, that  
 “ “ they are so little versed in the *Jus Publicum*””  
 [Rights of Princes] “ “ and in History, that they  
 “ “ knew nothing of the Right to a Crown, nor  
 “ “ had a grounded Knowledge of a *Pretender* ; but  
 “ “ that they promised as much as this ; that they  
 “ “ would not be subject to any one but that King  
 “ “ *George, that* HAD POWER to reign over them.””

Here follow the Remarks, which the Regency has made upon this Article.

“ It has been made appear in the historical Ac-  
 “ count of the Transactions of the *Herrnbuters* at  
 “ *Herrnbaug* in the County of *Budingen*, that this  
 “ Sect is dangerous to a State. This appears still  
 “ more from the above synodical Canon. It is not  
 “ left to the Judgment of an *Herrnbut* Brother,

<sup>(1)</sup> His was written in *German*, and is actually in the Possession of his Lordship.

“ what

“ what Insight he might have, or acquire concern-  
 “ ing the King’s Right to the Crown of *England*.  
 “ Neither are they put in the Way of examining  
 “ into his Majesty’s Rights, and to become con-  
 “ vinced, that his Majesty possesses, by Right, the  
 “ Crown of *England*. They rather chuse to know  
 “ nothing of such a Conviction. The *Herrnbut*  
 “ Brethren are cunningly instructed how to be-  
 “ behave, in order not to acknowledge his Ma-  
 “ jesty’s Right, and yet not to lose the Protection  
 “ of the crown of *England*. They are instructed  
 “ to pretend Ignorance in the *Jus Publicum* and  
 “ History, and what concerns a *Pretender*. If a  
 “ simple *Moravian* Brother should say this of his  
 “ own accord, his Words might meet with some  
 “ Credit. But this is a Synodical Canon.  
 “ Count *Zinzendorf* and the principal *Seniores*  
 “ *politici & ecclesiastici* of the *Herrnbut* Congre-  
 “ gation, say this, and instruct their Brethren  
 “ in the Faith, to speak and pretend the same.  
 “ Should Men, that pretend to reform all the  
 “ World, not be instructed in History and the *Jus*  
 “ *Publicum* of *England*, whose Protection they crave  
 “ so earnestly ; or could they not easily come at  
 “ such Instruction ? Every body must be sensible,  
 “ that they studiously adopt such an Ignorance,  
 “ and give such an Instruction to the *Herrnbut*  
 “ Brethren, by which they may act in future  
 “ Times according as Convenience shall require.  
 “ They will promise Obedience to the wise King  
 “ *George*, but not as having a *Right to reign over*  
 “ *them*, but as having *Power to command them*.  
 “ Thus they acknowledge in him a *Power* though  
 “ not a *Right* to rule over them. What can be  
 “ expected from them, on Troubles ensuing ?  
 “ Their Obedience is confined only to the  
 “ King’s Power. If this is shaken, their Obe-  
 “ dience is no more obligatory ; for, they take  
 “ great

“ great Care not to acknowledge the King’s *Right*  
 “ to the Crown. It is therefore easily to be per-  
 “ ceived, by reflecting on this Synodical Canon  
 “ and the *English* Constitution, what Account can  
 “ be made of the Fidelity and Obedience of these  
 “ People. It is true, that their Address, which  
 “ they presented to the King, *April* 27, 1744, and  
 “ which is to be met with in their *Budington Col-*  
 “ *lections* (Part XV.) speaks quite otherwise. But  
 “ it is to be observed, that this Address was ante-  
 “ rior to that Synodical Canon ; the former being  
 “ presented in *April*, and the latter made in *June*  
 “ following. It is likewise not unusual, that the  
 “ *Herrnbuters* sometimes speak in one Manner,  
 “ sometimes in another, in order to be able to  
 “ come off at all Events. We submit the whole  
 “ to impartial Examination.”

After this follows the Subscription of the Mem-  
 bers of the Regency.

*The End of the First Part.*





A

Second SOLEMN CALL, &c.



PART II.



**W**HATEVER Darknefs Mr. Zin-  
zendorf, for Reasons easily to be un-  
derftood, affects in his Preaching  
and Writings ; there is a wonderful  
Clearnefs in his Delivery, as often  
as he meets with an Opportunity,  
either of running down fuch as are not of his Party,  
or fetting off his own holy Troop, *i. e.* thofe that  
have given themfelves over to his Guidance in  
*Doctrine*



*Doctrine and Practice.* I have already given some Instances hereof in my former Writings; but, as this Subject seems inexhaustible, it will not, I presume, be improper to add other Specimens for the Reader's Information. *The Course*, says he, *which the Religions take at this Day, is to believe nothing* <sup>(1)</sup>. According to him, *they know not, in almost all Religions, what they believe; the People in nothing more agree, than to act Hand in Hand against the Saviour and his People* (i. e. the Herrnhuters) <sup>(2)</sup>. *It is impossible for all Religions*, continues he in another Place, *to be, or become a People of God as they* (the Herrnhuters) *are; because, when their Head aches, they must believe the Minister of the Parish* <sup>(3)</sup>, *upon his telling them, that it is their Foot that ails* <sup>(4)</sup>. *The Language of the Religions*, according to him, *sounds barbarous in their Congregation* (i. e. the Herrn-

(1) Mr. Zinzendorf's *Homilies on the Wound Litany*, p. 356.

(2) His Sermon at Marienborn, January 31, 1745, p. 10.

(3) *Ejusmodi elogiorum carbonibus Fanatici implent omnia.*

(4) I shall give this canting Passage a Place at length. In a Sermon preached by Mr. Zinzendorf at Marienborn, January 26, 1745, p. 27, after having made to himself the following Query: *Why are we called a Congregation, an Institution of the Saviour?* he answers as follows: *I'll tell it. Among the rest of the World it is thus: If any body's corporal Head aches, he may say, My Head aches; he may tie something round his Head; he may go to Bed; he may call for Help, bow and where he pleases; he may use such Remedies as are good against the Head-ach; such Things pass in temporal Matters. But whoever is in a Religion, and will say spiritually, My Head aches, and the Minister of his Parish endeavours to persuade him, that his Foot aches; he is obliged to believe it, and instead of his wanting a Remedy for his Head, he gets one for his Foot; and instead of his wanting something inwardly, he gets something outwardly; and if he is not content with it, he is deemed to be in an Error, and in case he will not believe it, he certainly will cause himself Troubles. Dear Brethren and Sisters! this preposterous Method of Dealing with Souls, which now takes Footing in the World and in all Religions, is the Cause, why People are not, or cannot become a People of God.*

but

but Congregation), in such a Manner, that they often are doubtful, whether they are talking with an Hottentot or a Person that belongs to a Religion<sup>(5)</sup>. They are no better than Fools, superlatively cunning Fools and Hereticks<sup>(6)</sup>.

## §. 2.

Let us now turn the Medal; what an egregious Description shall we not meet with of his own People! According to him, *they bring the Kingdom of God along with them, wherever they come*<sup>(1)</sup>; *they are the Saviour's special People, his Private*

<sup>(5)</sup> Mr. Zinzendorf's Sermon at Herrnhag, Dec. 20, 1744, p. 8.

<sup>(6)</sup> *These People*, says Mr. Zinzendorf, *whom Satan has not been able to make downright Atheists, Fools that determine within themselves, that there is no God, he has made become another Sort of Fools, superlatively cunning Fools, who say, a l'avanture, that the Father of Jesus Christ is their God. But this is the greatest Heresy. He is not so, says the Saviour, &c.* Sermons at Zeyß, p. 42. In other Places of his Writings, he appears to represent such as are not Followers of Herrnhutism to be downright Idolaters.

<sup>(1)</sup> Mr. Zinzendorf, as in most other Parts of the World, has tried to establish his Sect at Franckfort. In a Letter directed to the Consistory of that City, he told them, that *as the Kingdom of God had discovered itself within their Walls, they should give Honour to God and subject themselves.* This has been alledged against him by Mr. Grosz, in his Report concerning the Herrnhut Society, §. 78; and, in a Reply, which this Gentleman made to Mr. Zinzendorf's Answer, we meet with the following Words: *Concerning the Expressions, used by him (Mr. Zinzendorf) in that Letter to the Consistory, and which have been mentioned by me, it is a Fact, which will remain indisputable, as long as that Letter is extant. But he (Mr. Zinzendorf) harping now on some Words or other, shews, that he knows not how to extricate himself, and therefore endeavours to come off by such Means—*Had you but a right Notion, says one of Mr. Zinzendorf's Followers, in a Letter to Mr. Grosz, *of that great Plan which the Saviour has at present with his Congregation, &c.* This Letter, which is inserted in the *Bu-dingian Collections*, t. 1. p. 206, has been approved by Mr. Zinzendorf in the same Coll. p. 653.

dos

dos <sup>(1)</sup> a blessed People, in whose dwelling Place Christ has found again his Shepherd's Crook <sup>(2)</sup>; they are composed out of Christ's Matter <sup>(3)</sup> Flesh of his Flesh, as materially, substantially, and actually, as Matter is called Matter <sup>(4)</sup>. Some of them, in the beginning, are three Fourths, one Half, or one Fourth Part Mushroom, and only a little Jesus-like, but afterwards almost no Mushroom Kind is more seen; Jesus is drawn through them, and Jesus's-Likeness seizes their Persons <sup>(5)</sup>; Christ's broken Eyes look out of their Eyes <sup>(6)</sup>; they think, will, speak, taste and feel Jesus-like <sup>(7)</sup>; they are as holy as Jesus's Wounds in Body and Soul <sup>(8)</sup>; they feel Christ's Embraces round their Shoulders <sup>(9)</sup>; Christ actually, feelingly, and essentially, as a Seal, imprints on them his Wounds and his whole Cross-Figure <sup>(10)</sup> he touches all their Members <sup>(11)</sup> kneels down before them, and washes their Feet <sup>(12)</sup>. They look all Day long into Jesus's Wounds <sup>(13)</sup>. It may be perceived in the Looks of every one of the Party, that he has seen Jesus's Wounds <sup>(14)</sup>; they lick Christ's Wounds <sup>(15)</sup>, they have farmed the Side-Wound for 99 Years <sup>(16)</sup>; they scent Christ's Corps <sup>(17)</sup>; keeping the haut-gout, the after Taste of Christ's Corps <sup>(18)</sup>. They live in Wonders and swim in Wonders <sup>(19)</sup>. The Puffs of the Cross-Air, the Steam of Christ's Death and Tomb meet them <sup>(20)</sup>. Whatever only approaches them, becomes Wound like in infinitum <sup>(21)</sup>; whoever touches or approaches them, becomes bloody, and gets something

<sup>(2)</sup> <sup>(3)</sup> <sup>(4)</sup> <sup>(5)</sup> <sup>(6)</sup> <sup>(7)</sup> These Expressions are to be met with in a Book, mentioned before, intitled, *Homilies on the Wound Litany*, dedicated by Mr. Zinzendorf to his Lady; in the Preface of which he assigns as one of the Reasons of that Dedication, that *he, by exterior Circumstances, had been prevented from bearing these Homilies, when he preached them*, p. 248. 301. 86. 76. 93. 190.

<sup>(8)</sup> Hymn. 2242. <sup>(9)</sup> <sup>(10)</sup> <sup>(11)</sup> <sup>(12)</sup> <sup>(13)</sup> <sup>(14)</sup> <sup>(15)</sup> <sup>(16)</sup> *Homilies on the Wound Litany*, p. 14. 236. 362. 288. 288. 285. 254. 14. 357. 362. 371. <sup>(17)</sup> Hymn 2302. <sup>(18)</sup> *Homil. on the Wound Lit.* p. 50. <sup>(19)</sup> *Sermons at Zeyst*, p. 197. <sup>(20)</sup> Mr. Zin. *Serm. at Marienborn, Januar. 26, 1745.* p. 33. <sup>(21)</sup> <sup>(22)</sup> *Homilies on the Wound Litany*, p. 172. 73.

of their Nature. Some among them drip of Christ's Blood, wherever they are pierced. The Earth on which they stand, the Chambers in which they sleep and dwell, the Brethren and Sisters whom they approach, the World (i. e. such as are no Herrnbuters) with whom they have Business, are trickled through with Blood, made holy and anointed by them <sup>(1)</sup>.

## §. 3.

There being then so great and so material a Difference between all others and that holy Flock called *Herrnbuters* or *Moravians*; may we not, without doing any Injustice to Mr. Zinzendorf, believe this grand Difference to be none of the last Reasons of his behaving with so much Contempt towards the Public, when brought to its Bar to answer such Charges as are objected against him? May he not be supposed, to look on us *Hottentots* and *Heretics*, who are so much inferior to him, as having no Right, either of accusing him, or being his Judges? On the contrary, as he and his Party, according to their own Confession, are a *Leaven, mixed with a Quantity of Flour, till it shall have leavened it all through* <sup>(2)</sup>, it is his Will and Pleasure his Matters shall be left unexamined, and that every one shall patiently wait his Turn, to be leavened thro' by him and his Party.

## §. 4.

Though Mr. Zinzendorf, for Convenience Sake, may not think proper to own what I have said; yet upon reflecting on the Conduct, he and his Substitues in Power, have hitherto shewn, with respect to the Writings that have appeared against them, their almost numberless Shifts and Evasions,

<sup>(1)</sup> Mr. Zind. Sermons at Marienborn, Aug. 15, 1745, which is a Communion Sermon, p. 14.—Such melancholy Ravings are cried up for divine Truths. It is to be observed, that Mr. Zinzendorf expressly tells us, that he and his People are *nothing less than Allegorici*. *Homilies on the Wound Litany*, p. 238.

<sup>(2)</sup> See Solemn Call on Count Zinzendorf, Page 21.

whereof we shall touch here but a few, scarce leave us room to make any other Judgment. When in the Month of *April* 1753, I had published the *Candid Narrative of the Rise and Progress of the Herrnbuters*, their holy Leaders, in spite of that Performance's being supported throughout by evident Proofs, were pleased to stigmatize it with the Name of a *Libel*; and in order to secure themselves against answering the Proofs set forth there, they pretended to be willing to suffer as the primitive Christians had done. However, the *Narrative*, to the Sorrow of the Chieftains of the *Herrnbuters* and the Disappointment of their Money Schemes, meeting with a favourable Reception from the Public; an Advertisement was inserted in all the News Papers of *June* 2, 1753, in which Promises were given, that an Answer to the Charges brought against them, should shortly be published on their Part. It being but just and equitable to expect the Defence of an accused Party; these Promises, made in so public a Manner, were so far advantageous to the *Herrnbuters*, that the Public thereby was kept in suspense. Yet, as it evidently appeared from their Conduct and Declaration, they never had any Intent of giving an Answer. For; this very Advertisement was, by the Party, *two Years after*, denied to have been inserted by them in the News Papers, and they have charged it on *Wellwishers* of theirs; and so far have they been from dealing honestly by the Public, that, during this long Time, they never did contradict this Promise or acquaint the Public, that it did not proceed from them, and that it was not to expect that promised Answer at their Hands. Of a Piece were the rest of their succeeding Actions, which had no small Resemblance with a running Fight. For; though no Answer appeared during the Time above-mentioned, notwithstanding they were publicly called

called upon to give one ; they nevertheless were not wanting to publish Pamphlet after Pamphlet, in which Endeavours were used to run down the *Narrative*, yet always keeping at a respectful Distance from the Matters objected against them. The Titles of these valuable Pieces, which likewise abound with high Encomiums on *Herrnbutism*, doubtless for keeping up the drooping Spirits of the Party, are as follows. 1. *The Ordinary's Remarks*. 2. *An Introduction to the Method or Way of the Church of the Brethren in dealing with Souls*. [This Pamphlet was afterwards denied, by the Party, to have been published by them.] 3. *A Modest Plea for the Church of the Brethren*. [This Pamphlet, it is pretended, likewise, was not written for the World, but for the Sake of the Methodists, &c.] 4. *The Plain Case of the Representatives of the Unitas Fratrum*. 5. *A Representation of the English Brethren in Union with the Unitas Fratrum*. 6. *A Summary Instruction for the travelling Brethren*.

## §. 5.

These are but a few Particulars out of many, concerning the Conduct of the *Herrnbut* Leaders to the End of the Year 1754 ; which having been set forth more fully by me elsewhere (<sup>1</sup>), I beg Leave to refer the Reader thereto. As for their Conduct since that Time to this Day, Incidents of no less Consideration offer themselves to our View. An ingenious and learned Author, having been at the Pains in a Treatise, intitled, *The Moravians compared and detected*, to examine their System with a Retrospect to the ancient Hereticks, and to represent *Herrnbutism* in its proper Hue ; a Piece was published in Feb. 1755, on the Part of the *Herrnbuters*, under the Title of *A Letter from a Minister of the Moravian Branch to the Author of the*

(<sup>1</sup>) See the Preface of the Suppl. to the *Candid Narrative*.

Moravians *compared and detected*, with a Postscript from Mr. Zinzendorf to that Author. This Piece, which one would have imagined to contain a *Confutation* of that Performance, was nevertheless far from being such. It proved to be as little an Answer to what had been objected by him, as all the six Pamphlets abovementioned, were an Answer to the Accusations laid by me to the Charge of the *Herrnbuters*. Besides two or three gross Prevarications, for which Mr. Zinzendorf, perhaps, will meet with a condign Chastisement, nothing is to be met with there but a Chain of evasive Shifts, many of which might likewise be made use of in other Controversies. Thus Mr. Zinzendorf, with the Help of his Champion, according to Custom, had again beaten round the Bush, remaining in the Periphery, and saying something, but in reality, little or nothing to the Purpose (<sup>1</sup>).

## §. 6.

(<sup>1</sup>) One should almost be apt to believe, that the Party makes it their *principal* Study, to find out Shifts and Evasions, in order to amuse the Public, and at the same Time have an Appearance of having answered their Adversaries. Their Apologies and other Writings are stocked with them. I shall relate here some of the most curious. “ Our Adversaries,” say they, “ understand nothing of our Doctrine—We are a plain and open People, every body can know our Mind without Controversy, and our Count has lost principal Documents and Volumes, wherefore he cannot prove every thing that is to be proved—No sensible Man can believe, that we, out of Stupidity, should produce Writings and Documents, that are against us; wherefore if any thing contained in them, is, by Force, represented as such, the Fault is to be laid on the Reader, for not having been in a Condition to make a right Judgment, or for having, out of Malice, amused himself with Difficulties brought in over Head and Shoulders—Our Adversaries commit Sins against us, not unequal to the Sin against the Holy Ghost—Books are wrote against us by Satan’s Apostles, who, under the Name of Clergymen, at present are orderly appointed in the World by the Devil, to make as many Souls as they can, lose their Salvation—Our Adversaries load a Curse on their Necks, which will set heavy on them and those  
“ that

About the same Time, that this *seventh* Pamphlet was usherd into the World on the Part of the *Herrn-*

“ that belong to them, because we and they fight with quite  
 “ different Weapons; their Weapons being temporally supported by Reasoning, Pride and Temerity, whereas ours consist in a saving and afflicting Poorness grounded on the Friend;  
 “ wherefore we know, that we shall be victorious; whereas they, with their Councils, at last will hurry themselves down head-long, and striking on us, fly into Pieces, like a Hammer on an Anvil—They aim, as far as it lies in their Power, at driving the Disciples of Jesus, before the Time comes, out of *Europe* and *America*, and making them wander with the Candlestick of the Gospel, to the East—We can expect every thing, but our Adversaries cannot; they, in a certain Period of Time, will be obliged, of their own accord, to turn into the Road—People have attacked me (Mr. Zinzendorf) with whom I cannot enter the List; for, in case I was to answer them, I should be obliged to dispatch their profane Writings in a Manner whereby they absolutely would lose their Reputation, and become a laughing Stock to the World—I (Mr. Zinzendorf) always labour for the Advantage of my Adversaries, to prevent their Confusion and Shame, and I keep back a great Number of Documents, which instantly would decide many a Question, yet, at the same Time ruin for Life, this or that useful Man, *sans retour*, in the Opinion of upright People—Some Explication now and then appears insufficient to the Reader; but it cannot very well be helped; for he (Mr. Zinzendorf) conceals the best Arguments to his intimate Friends, in order to spare his Adversaries—He (Mr. Zinzendorf) is oftentimes obliged to give insufficient Answers, because he is asked by People, to whom he has no Cause, *either politicè or theologicè*, and sometimes even no Permission, to give sufficient Answers—The Saviour knows why I (Mr. Zinzendorf) have done this—I know one Reason, the Saviour knows still a better one—It is needless, those Swines, which root up the Vineyard, should know this—*Ec. Ec. Ec. Creutzsch*, p. 75, 237, 48. *Dedicat. of the Creutzsch*. p. 4. *Introduct. of the Creutzsch*. p. ult. *Bud. Coll.* p. 1. *Preface*, it. p. 479, 658. *Sermon preached Nov. 22, 1744.* p. 9. *Homilies on the Wound Litany*, p. 272. *Spangenberg's Answer to 300 Questions*, p. 71. *Spangenberg. Apol.* p. 35. Mr. Zinzendorf. *Letter to Abbot Steinmetz in Diar. Herrnbut.* p. 110. [Might not what is contained in these Passages, with many others too



*Herrnbuters*, it happened, that my *Supplement to the Candid Narrative* made its Appearance. It being full of authentic Facts, fit to open the Eyes, even of such as to that Time, might have remained indifferent in the whole Affair; we may imagine, that Mr. *Zinzendorf* was not a little embarrassed to prevent the Impression that Piece, together with the Treatise of that learned Author just before taken Notice of, might make on the Minds of the Public. Being always ready to do any thing except the right one; he thought proper to have it proclaimed in the News Papers, that Queries might be proposed to him, which he promised to answer; and it was added, that a Person of his Acquaintance had engaged to use his Pen for that Purpose. Unfortunately for Mr. *Zinzendorf*, an anonymous Author made greater Dispatch in drawing up Queries, than his Friend. They appeared in Public, and Mr. *Zinzendorf*, pursuant to the Declaration made on his Part, should have replied thereto. But it so fell out, that these Queries were different from those usually contrived between Mr. *Zinzendorf* and Mr. *Spangenberg*. Mr. *Zinzendorf* could not with Safety enter the Lists, and accordingly they were left unanswered, under that admirable Pretence of their being *indecent*, as indeed all Queries are, that touch Mr. *Zinzendorf* too much to the Quick.

#### §. 7.

Were I to relate those other Shifts and Evasions made use of by the Party, in the News Papers, about this Time, I should spin out this Account to a considerable length, which I purposely avoid. The Attention of the Public being now fixed on

tedious to insert here, have been made use of in the Letter abovementioned? They have the same Tendency, *viz.* to *scuffle and evade*; and, with equal Propriety, could have been objected to the Author of *the Moravians compared and detected.*]

what,

what, at last, would come forth on the Part of the *Herrnbuters*; Mr. Zinzendorf found himself compelled to do something for the sake of saving Appearances. After having refused to answer those Queries termed by him *indecent* ones; it would have been too hazardous a Thing for him, to aim at extricating himself, by publishing other Queries and Answers contrived between him and a Friend, in a collusive Manner. However, he had no Mind to favour the Public, with a clear, full and honest Answer to the several Articles laid to his Charge; wherefore he pitched upon a Way, which might make a Shew of so doing, though in effect it was far short of it (\*). I have here in View a Pamphlet, which bears the Title of *An Exposition or True State of the Matters objected in England to the People known by the Name of Unitas Fratrum*; which was published in the Spring of 1755, and followed soon after, by a second Part, in which a third Part was promised, with Intimation that it was ready for the Press. Another Pamphlet, much about the same Time, was likewise usher'd into the World by the Party, intitled, *An Essay towards giving some just Ideas of the personal Character of Count Zinzendorf*; concerning which some Notice shall be taken hereafter.

(\*) As Queries could not any more help him out, he bethought himself of another fraudulent Way, viz. to attempt *knocking down his Adversaries by Assertions*. In pursuing this Method, he was in a State of Safety against the Reader's comparing what he laid before him, with the Charges themselves; he likewise had an Opportunity of skipping over the Proofs by which the Charges are supported, and could more easily avoid touching such Matters as stick to his Sides. He could not but be sensible, that an intelligent Reader must see through this Artifice; wherefore, as he never is at a Loss for Palliatives, he has, before hand, secured himself against being reproached, on that Account, by making the Blame fall on *some Men of Character, especially his English Council, who, we are told, have advised him to answer by positive Positions*. See the Review prefixed to the Party's Exposition, p. 15.

It is not my Business, at this Time, nor have I room for it, to make the Public thoroughly sensible, that this Exposition, for the greatest Part, is a Compound of Impostures, and an Insult on the Reader's Understanding; and that, as for its Method, it has been contrived by the Party in so crafty a Manner, as to put it out of the Power of those that read it, to discover even those visible Impostitions which stand in no need of a Refutation. This will sufficiently appear from (\*) *a View of this Exposition*, which I shall hereafter publish, and which would have appeared long ago, had not Mr. Zinzendorf purposely and designedly hindered me from it. At present I shall only say, that it is evident from this compendious Account of the Conduct of the *Herrn-but* Leaders, that full half a Score of Writings have been published on their Part; consequently that they have not been wanting either in Leisure or Opportunity to give a direct, full and explicit Answer to their Adversaries. It is likewise visible, that they have spent full three Years in Shifts and Evasions, and not judged those that are without their Pale, worthy of being honestly dealt with. But this is not all. Mr. Zinzendorf, whose Treasures in baffling those that attack him are inexhaustible, has made himself invulnerable, and for what I know, may carry on his evasive Way of dealing with the Public for three Years longer, without any Apprehension that the Deceptions contained in the above Writings may be detected. For, would it not be highly unjust, whilst a Man pretends to have still something to say in his Defence, to preclude him and pass Condemnation? Doth not Equity demand, that such a Person should be heard? Behind such a Line of Safety it is that our *Moravian*

(\*) This View of the Exposition, which is referred to by the Author, is in the Hands of the Bishop of Exeter.

Patriarch has thought fit to intrench himself. As he could stand out no longer, he came forth at length with what he calls his *Exposition or True State of the Matters objected against the People known by the Name of Unitas Fratrum*, as has been said above; but knowing full well, that upon Examination it would not stand the Test, he has carefully tied down his Adversaries Hands, by not giving it intire, but promising a *third Part* that should follow in *due Time*. Who sees not here another evident Proof of Mr. Zinzendorf's double and evasive Dealing, and that his Intent is, *Things should be forgot?* That this has been his real Intention, the Reader will scarce doubt, when he is told, that since the Promise made by Mr. Zinzendorf for publishing a *third Part* of his Exposition, a Twelvemonth and better has passed, without its having been fulfilled to this Day.

## §. 9.

Doubtless Mr. Zinzendorf, and those who are associated with him in Power, look upon this their Way of dealing with the Public as just and warrantable. But as, unhappily, we are not, as yet, used to give up our Reason blindly; I humbly think Mr. Zinzendorf ought to have had so much Deference and Condescension, especially as he and his Party are resolved to *leave us quite through*<sup>(1)</sup>, as to leave us, at least for the present, in the Possession of our old Right and Custom, which intitles every body, of what Condition soever, to call to an Account such Person or Persons, as set up new Doctrines, or divulge Sentiments, not allowed by the Generality of Mankind. For these Reasons, and as it is high Time Matters between him and his Adversaries should be brought to an Issue, and the Public have a further Opportunity of forming a Judgment of them: I hereby, once more, solemnly call on

(1) See *Solemn Call*, p.

Mr. Zinzendorf, to answer all and every Charge that has been objected against him, that is to say, *to finish his Exposition, by publishing the promised third Part, or as many Parts as he shall think proper to superadd.* I cannot indeed insist on the Request I made in my former *Solemn Call*, which was, that, in his Answer, “ he should not run over the Charges brought against him, and pick out what he liked best, nor make Interrogatories to himself, where- by the Charges are in a great Measure enfeebled, nor confound Passages together; but *distinctly mention or quote one Article after another*, and give a clear, explicit and categorical Answer to each of them.” For, as he has sufficiently shewn, that he will not be tied down by any Rule, how just and consonant soever to Truth and Reason; I must leave the whole to his Discretion, provided his Answer be laid before the Public, without any further Delay.

## §. 10.

Would it not have been very proper for him to set forth, that, as Mr. Zinzendorf's Actions, according to the Party's own Words <sup>(1)</sup>, *are Originals*; he, far from copying those old Heroes, who civilized Nations and made Men out of Brutes, has applied himself towards bringing about the Reverse, by making his Party *reject Reason and Reasoning* <sup>(2)</sup>, and even *Knowledge* too <sup>(3)</sup>?

## §. 11.

Was it not worth his while to praise him on account of that valuable Doctrine, according to which *Religion must be a Thing, that can be acquired by mere*

<sup>(1)</sup> Suppl. to the *Cand. Narrat.* p. 22.

<sup>(2)</sup> *Candid Narrative*, p. 46.

<sup>(3)</sup> They sing in Hymn 1826. as follows: “ We wilfully, or with all our Hearts, are blind in EVERY THING that is called Knowledge”

*Sensations, without Comprehenſions or Notions* <sup>(4)</sup>, whereby the Brute Creation, which, doubtleſs, has likewiſe Sensations, and conſequently is ſuſceptible of a Religion, is put on a Par with the *Herrnbuters*?

## §. 12.

Could he pretend to do Juſtice to his Hero by paſſing over in Silence, his having rendered his Flock even inferior to the Brute Creation, ſince theſe couple no otherwiſe than by natural Inſtinct, whiſt the Religion taught by him to his *Herrnbuters*, obliges them to perform Cohabitation without Nature's impelling thereto, and without Inclination <sup>(5)</sup>?

## §. 13.

Was it not eſſential for him to take Notice of that admirable Deciſion of his Hero, viz. that *no Man can in reality boaſt of having a Wife* <sup>(6)</sup>; whereby he, of courſe, muſt acknowledge all the Offspring of his Adherents to be ſpurious, and the Fathers and Mothers of ſuch Offspring to be Fornicators? But perhaps ſuch is the unlimited Power of that great Patriarch, as to be able to transform Names and Things *pro lubitu*, as he is known to have converted the *Pudenda* into *Verenda*.

## §. 14.

Ought it to have been overlooked by him, that his Hero has found out a Way, hitherto unknown, for bringing about Chaſtity, by talking from the Pulpit of *Pudenda*, of the *Membrum Virile* or *Covenant Member*, of the *Sisters* having likewiſe ſomething that reſembles *Chriſt's Sufferings*; that the *Membrum*

<sup>(4)</sup> *Dreſd. Socrates*, p. 260. *Mehrl.* 762. *Halb. Expl. falſ. Apoſt.* 42.

<sup>(5)</sup> *Suppl. to the Candid. Narrat.* p. 29.

<sup>(6)</sup> *Homilies on the Wound Litany*, dedicated by him to his Lady, p. 84.

*Virile is the most respectable and superior to all other Members ; that the Sisters are to honour it with the utmost Veneration ; that the precious Covenant Member is so much forgot, is reduced to such a Numbness by not making use of it ; that there is so much Remissness in the Enjoyment, &c. &c. (1)*

§. 15.

(1) See *Cand. Narrative*, p. 55. &c.—I willingly would forbear quoting the following Facts ; but as Errors influence Practice, and as these Matters come within the View of an Examination of a Man, that sets up for a general Reformer, I think myself obliged thereto. Mr. Zinzendorf, when in *America*, made use of shameful Expressions, in talking to married as well as unmarried Women ; descanting to the latter on the Defloration of *Lot's* Daughters, whence so great a People had sprung up ; and to the former on *Solomon's* Concubines, and what a People thence had come forth ; adding *N. B.* that many great Lords abroad, in order to spare their Wives, whom they loved notwithstanding, entertained such, &c. ; with several other indecent Expressions, whereat the Women were much ashamed. *Dr. Fref.* t. 3. p. 179. Again, during the Time of his abiding and conversing with the *inspired* or *French Prophets* in *Germany*, he was observed to behave very familiarly with Women. *Frederick Rock*, a Sadler, the Leader of the Inspired, and whom Mr. Zinzendorf had made to stand God-father to his Child, seeing him handle the Breasts of a Woman, upbraided him on that Account ; to which Mr. Zinzendorf replied, that *this was the Fashion among People of Quality*. [Thus, it seems, the Man of Quality must excuse the Lechery of the Apostle.] His frequent nightly Visits paid to *Anna Nitschman*, have especially been taken notice of by Mr. *Volk*, who likewise reports, that Mr. Zinzendorf, had very often entered the Bed-chamber of the unmarried Sisters in the Night ; that it once happened, that one of them, quite undressed and searching her Shift to get rid of troublesome Companions, upon seeing Papa Zinzendorf enter the Room, had been very much ashamed, and hid herself : that hereat Mr. Zinzendorf had been very angry, crying out, that *Shame proceeded from the Devil* ; that this Sister, for so great a Trespass, had been taken into Censure, and, for a long Time, excluded from the Lord's-Supper ; that another Sister, who had had Notice hereof, having at another Time, been found in the same Occupation by the Papa, had stood still like a Lamb, to the great Pleasure of Mr. Zinzendorf, and that she afterwards had got a Preferment in the Congregation. *Volk*, p. 80. it. p. 779, and the following. [*Periit cui periit pudor.* Such Matters as these serve to corroborate *Andrew*

## §. 15.

Could he have refrained from praising his sublime Doctor for the Discovery he has made, that the Soul is of a *certain Sex*, i. e. *of the Female*,<sup>(\*)</sup> consequently, though a Spirit, must have corporal Members; it being well known, no Sex can be distinguished but thereby?

## §. 16.

Was it not much to his Purpose to observe in his Hero's Commendation, that, though no Apostle ever claimed Knowledge of Peoples Thoughts, and much less of their future Resolutions; his Hero, and those whom he pleases to teach that Art, on looking at People that join their Congregation, immediately espy in their Faces, whether or no they will leave them again, and can tell before hand, whether they will intirely keep away or return, soon, or late?<sup>(†)</sup>

## §. 17.

Was it not necessary for him to have taken Notice that his Hero, and those to whom he perhaps thinks proper to communicate the *Nostrum*, know the exact Proportion, every Follower of theirs has of *Jesus* Likeness; which, perhaps is brought

*draw Frey's Account.* It is to be observed, that Mr. *Volk* has twice challenged Mr. *Zinzendorf* to call him before a Court of Justice, in Case he could convict him of having reported any Thing contrary to Truth.]

<sup>(\*)</sup> Candid Narrative, page 59.

<sup>(†)</sup> Creutz. p. 44. where Mention being made of People that desert them, the following Words are introduced. We know of no Example, that such a Person ran away from us, in whose Face we did not, from the Beginning, espy that Character, and likewise knew before hand, whether he would keep intirely away or whether he would return, soon or late. [May not this be called a cunning Expedient, contrived with a View to prevent Impressions, which such as leave them, might make on those that stay behind?]

about



about by a peculiar Scale contrived in so nice a Manner, as to determine to a Hair's Breadth, how much Mushroom Kind, whether a Quarter, an half Part, three Quarters or nothing, still remains in them? (')

§. 18.

I might go on, in this Manner, to point out those uncommon Feats, which are essential Ingredients of Mr. *Zinzendorf's* Character. But upon reflecting, that, how concise soever I may be, I shall not be able for want of Room, to touch upon any considerable Part of them; I think it most expedient, to confine myself to one Article, which alone is sufficient to set off our Hero.

§. 19.

There was a Time, when Sincerity was held in so much Esteem, that the Office and Name of a *Trimmer*, i. e. a Person that carries it fair between two or more Parties, passed for a Term of Obloquy. Strange and very strange is it, that the World should have been so much mistaken herein; as Mr. *Zinzendorf*, by his Example, has made it appear, that *Trimming* deserves a better Appellation, and even may be made Use of in Matters of Divinity. "All great and little Religions, says he, (') *true ones* and *false ones*, are respectable to us," (i. e. to him and his Party) and so much doth he insist thereon, viz. that there is more than one true Religion, (although Truth can be but one,) that we find the same Words repeated Twelve Years after, in an Apologetical Writing contrived between him and Mr. *Spangenberg*. (')

§. 20.

(') In a Writing against Mr. *Groß*, one of his Adversaries, published in 1740. p. 112.

(2) (3) Page 152. The Query directed by Mr. *Spangenberg* to Mr. *Zinzendorf*, is as follows: "Have you not said in the Writing against A. G. p. 112, that all great and little Religions,

## §. 20.

Let us go a step farther and we shall find, that, as this is an Invention contrived by him, for the Sake of ingratiating himself with divers Denominations in Christendom, whom upon Occasion, he shall think proper to admit as a true Religion; he

“ gions, true ones and false ones, are respectable to us. Is  
 “ not this Indifferentistical?” Upon which Mr. Zinzendorf answers in the following Manner. “ Every Corporation, every  
 “ Door that is shut, in short every Institution, over which I am  
 “ not appointed a Judge, is likewise respectable to me. The  
 “ Angel Michael dared not treat the Devil contemptuously,  
 “ *Quid inde?*” I have, in the posterior Part of the Supplement to the Candid Narrative, p. 4. and the following, given several Specimens out of this juggling Apology, in Order to shew Mr. Zinzendorf’s Dishonesty in his Answers, and how grossly he imposes on the Public, by asserting, *that he had there answered such Charges as were brought against him so fully, and in such a Manner, as to put to Shame, and puzzle sufficiently, if not silence entirely those that wrote against him.* As the Party, in their Exposition (though not without committing a Falsehood, as will be made appear in my View of that Piece) has touched but upon one of these Specimens, *viz.* that in which Mr. Zinzendorf professes his Willingness of knocking a Couple of Teeth out of his Opponent’s Mouth: I insist on their answering the five others, and whether they have not been literally quoted by me from that Book. In the mean while, the Reader has here another Specimen out of that very Book, concerning the Party’s Fallacy in their Answers. For whereas he should have answered to the Charge of his allowing, in the above Words, *more than one true Religion*, (which Charge had been brought against him by Dr. Hoffman in his Treatise de *Manifesto Herrnbutianorum Syncretismo*, p. 14. published in 1745) it appears, that Mr. Spangenberg had not made his Query conformable to the Charge; and the Answer itself shews, that Mr. Zinzendorf confines it solely to the Word *respectable*; nor is there any Answer to the Charge, as brought against him by the said Doctor, to be met with in two other Places of that Apology, *viz.* p. 447, and 473, where the Words quoted above in the Text, are repeated. Thus Mr. Zinzendorf, who, according to Prelate Bengel, p. is like a Fish, that slips through ones Hands, yet always remains in the Net, imposes on such of his Readers, as have no leisure narrowly to inspect his Words, nor know, that it is absolutely required, minutely to examine and compare them with the Charges, in order to avoid being imposed upon.

has not minced Matters in his Translation of the New Testament, (1) where remarkable Proofs are to

(1) The Party in their *Exposition*, Part I. p. 52, has spent much Labour in apologizing for that Translation; but it must be observed, that Mr. Zinzendorf, and such of the Principals as are in the Secret, would laugh in their Sleeves, should these Evasions be believed. I shall shew, in an incontestible Manner, in my *View* of that Performance, that the four Evangelists, out of which the above Quotations have been made, were put to the Press, before Mr. Zinzendorf did set out for the *West Indies*, consequently that they were not translated on board a Ship, nor that the violent Motion of the Ship in some Weathers, as the Party says, could be the Occasion of any Omission in it. It will likewise be shewn then, that all the rest of what the Party has offered for coming off, are mere Illusions. Only let it be observed for the present, that it evidently appears, from the above Quotations, that this Translation has been accommodated to the Opinions of divers Sects, which he himself cannot disguise in his Annotations to it. For, according to what he says there, "one of the Reasons of his having undertaken that Translation had been, that his Brethren, not out of Curiosity but Necessity, had wished and were still wishing, to know the nearest Sense of every Word in the New Testament; because," adds he, "they had got Business with so many different Sorts of People of different Nations and Notions," concluding "that he wishes the Use of that Translation" (which he calls an Essay) "and the following may be confined thereto," i. e. their using it solely in their Business with so many different Sorts of People of different Nations and Notions. Who therefore can take the Party's Allegation any otherwise than as Contrivances, which their Convenience compells them to, when they are no otherwise able to withstand the Opposition that is made against them? I shall in my *View* of the Party's *Exposition* say something likewise of the second Edition of that Translation; in the mean while the Reader may meet with some Account of it in the Responsum of the Theological Faculty at *Tubingen* annexed to the *Candida* Narrative, page 14, and 15, of the first Edition, and p. of the second Edition. Let me add here, that this is not the first Time of Mr. Zinzendorf's having laid Hands on the sacred Writings, to adapt and square them to his Purpose. Several Years before that Translation of the New Testament appeared, a Bible was published by him at *Ebersdorf*, with several Glossaries or Summaries; which being found to be of no use, the Consistory at *Dresden* saw itself drawn up for that Purpose, to warn the Consistory, and to enjoin all, Be

to be met of this *trimming* Humour. The *Soci-  
nians*, doubtless, must thank him for rendering  
*John* x. 30. (I and the Father are one) by *I and  
the Father are the Same*. The *Papist* (1) cannot  
but

Writing or Warning with every Copy of the *Zinzendorfian*  
Bible. It may not, I presume, be improper, to give a Tran-  
slation of Part of that Warning, *i. e.* the Conclusion of it.  
“ Lastly, these Glossaries or Summaries, would likewise be of  
“ dangerous Consequence, should those Principles, which are  
“ discovered there with respect to the *Status Oeconomicus*, be,  
“ TO THE CONFUSION OF ALL GODLY GOOD ORDER, adopted  
“ as they are literally expressed. For according to the Glos-  
“ sary on *John* 13, *no Distinction of Conditions* must any more  
“ be heard of among Christians. Whenever it should please  
“ the Servant, (for, no Restriction has been made there against  
“ it) his Master must wait on him, and perform the most ab-  
“ ject Service; which is contrary to what Christ, *Luke* xvii.  
“ 7, 8. has acknowledged as just, right and equitable. *Mar-  
“ ried People*, in case one Party should please to part, (to  
“ which the rash Glossary, on *Cor.* 7, leads them) *may divorce*  
“ themselves of their own Accord, and leave each other. Ac-  
“ cording to the crude Assertion on *Eccles.* 12, a total Igno-  
“ rance and Barbarousness would again be introduced into the  
“ World, under Pretence, that *Wisdom is not learnt out of Books*.  
“ Thus we should again have fine Times and People to expect;  
“ the Spirit of Confusion, Darkness, Prejudice, and arbitrary  
“ Proceedings, certainly would get again intire Dominion.  
“ Now, let all that has hitherto been represented, be taken  
“ together and reflected upon, and every equitable Person will  
“ find, that this *Bible Impression*, as it now lies before us, is,  
“ in divers Respects, chiefly at these Times, scandalous and  
“ unwarrantable. We have the Confidence in all the Inhabi-  
“ tants of the *Electoral Saxon Dominions* (presuming, that there  
“ will be no Necessity of making Use of coercive Means and  
“ Confiscation in this Affair, which is of so great Weight as it  
“ concerns the precious Word of God) that they, and those  
“ that belong to them, will not meddle with that Impression;  
“ but, on the contrary, use their Endeavours, that those and  
“ other Scandals, which are to be met with in the Glossaries,  
“ may be removed, our Evangelical Liberty not extended to  
“ Licentiousness, but the pure and undefiled Word of God pre-  
“ served, and this most valuable Treasure may not, through our  
“ Fault, be defamed by any Body. *Dresden, January 8, 1727.*”

(2) Herewith agree those Passages, quoted by me in the Pre-  
face of the *Supplement to the Candid Narrative*, p. 19, and 20,  
out

but be pleased at his Translating the Words;  
*Matth. xvi. 18. (I say unto thee, that thou art Peter)*

out of Mr. Zinzendorf's Writings and Hymns; where he, as an Apologist for the Pope's Supremacy, maintains, that *Peter had been a Pope and Chief of the Congregation of the Apostles*. What a Number of Things has he not already uttered, that could not have been expected but from a rank Papist, and how much may not be apprehended to be still kept by him in Reserve! He not only apologizes for their prohibiting the Reading of the Scripture, (See the above Preface, p. 21), but, in *Pennsylvania*, he explained himself in round Terms; that *he agreed with the Roman Catholics, that the Scripture should not be left in the Hands of common People* (Dr. Fresenius, tom. 1. p. 475. it. tom. 2. p. 428.) He justifies their Worship in an unknown Tongue (See the Preface abovementioned, p. 21.) Whereas the ancient Moravian Church held the Papists to be Idolaters (Becherer p. 957) he accounts their Idolatry, exterior Ceremonies. *The outward Ceremonies of the Papist*, says he, *are no Idolatry, in sensu ordinario*. (Buding. Collect. tom. 2. p. 308.) He and his People, according to his own Account, *pray Ave Marys* (See the above Preface, p. 20.) They addressed and invoked the *Angels*, Hymn 2261 and 2237. *In the Lord's Supper*, he and his Followers, as he says, *bite in Christ's Corps* (as they commonly call Christ's Body) *Homil. on the Wound Litany*, p. 232.) which, if it doth not imply Transubstantiation, I know not what Transubstantiation is. The Invocation of Saints is pleaded for by him in his *Exposition*, Part 2. p. 19, &c. Not to mention any more Articles, nor those Monastic and other Institutions already taken Notice of in the *Supplement to the Candid Narrative*, p. 71. out of Prelate Bengel's Works. (See likewise the Author of the *Moravians compared and detected* passim.) Surely there is but little Sagacity required for fathoming Mr. Zinzendorf's Design. As both Pope and Popery, by the Reformation, were driven out of the Church by the Fore-Door; he by a back Door, by Stealth, under the borrowed Cover of the ancient Moravian Church or *Unitas Fratrum*, intends to help them in again. And that this is his Aim, we have still less Reason to doubt, as his own Tongue has betrayed the Secret to some of his Friends. We owe the Discovery of it to a credible Person, a Minister and near Neighbour to Herrnhut, who published but last Year, at *Leipzig and Francfort*, a Collection of Sermons delivered by Mr. Zinzendorf to his Flock in their *Matrimonial Quarter-Hour Meetings*, as they call them. In the Preface, added thereto, we find several Particulars concerning his Undertaking; and among them, the following Account, which I think highly incumbent on me to lay before the Public. *Mary Clergymen in Upper-Lusatia*, says he, p. 9, *who had been bewitched by Shewes*

*Peter; by I say unto thee, that thou art a Rock. The Ambassadors*

*Screens and Appearances, recovered themselves. Among these was a Favourite of Count Zinzendorf. A particular Accident gave Occasion to his entirely leaving him. The Fact is true, and deserves to be made Public. It is as follows. The Count, Mr. Schaller, (a Minister at Göttinge,) and Mr. Manitius, at that Time Minister at Hanowaldt, were riding together in a Coach. The Count, having been silent for a considerable Time, and looking as it were dejected, on a sudden started and laughed. One of the two Clergymen taking Notice of it, told him, that, in all Appearance, something very extraordinary must have occurred to his Mind. Hereupon the Count answered in the following Words: TO BE SURE, IT CAME INTO MY HEAD, WHAT THE WORLD WILL SAY ONE DAY, WHEN I SHALL HEREAFTER BRING THE TRAIN OF MY ROMISH CONGREGATION INTO THE LAP OF THE ROMISH CHURCH. At these Words Mr. Manitius was very much astonished, and once after would suffer himself to be allured by the Count, though he gave himself all the Pains imaginable for that Purpose. That is that ancient Protestant Episcopal Church, revered as the Mother of the Athes of Hufs, and acknowledged as such by the Government of England, through the Craft and Devices used by Mr. Zinzendorf for that Purpose. A better Scheme, I think, could never have been hit upon for ruining Protestantism, than by the Ministry of disguised Protestants and Confederates with Popery. And now, I wonder no more, that Mr. Zinzendorf and his Party, notwithstanding their Pretence of having a Call to many Nations and Religions, nay to all the World, (See Supplement to the General Narrative, p. 24.) do not meddle with the Popish Church, or attempt to leaven it through, as they do with Popery in all other Christian Churches. Nor am I more surprised at the Bull issued by Clement XII, in 1732, (see Years after the Bull of Mr. Zinzendorf's Letter to Berenski Hill, see Postscript,) which the Inhabitants of Saxony (in one of our Notes, p. 10, i. e. in Upper Lusatia, Herrnbut lies, are accused to be in Communion with the Church of Rome, and in which that Pope's general purpose is, that what is not his own, i. e. the free Possession of the Lands, which had formerly belonged to the Popish Church, should be restored to the Protestants. As the Pontiffs, in our Days, are generally so much despised, and expose themselves to be laughed at by their own Subjects, that they are Pale, for being liberal with other Princes, a Zealot for Popery, that such Expedients will be sufficient to draw them into it, that there was Room for being surprised at that Bull, that it should appear in public Print, which Surprize however, is not so great, as we find, that his Holiness did, upon probable Grounds, having so trusty a Tool, as Mr. Zinzendorf is, to seduce the Protestants, for the Advantage of his See, without the least*

*Anabaptists* (') have Room to be his Friends on Account of his giving, *Mark* xvi. 16. (*He that believeth and is Baptized, shall be saved*) by *he that believeth, shall likewise be baptized and be saved*. The *Fanatics* must give him their Hand of Association, for his translating, *Matth.* xxiv. ver. 8. (*All these are the Beginnings of Sorrow*) in the following Manner: *All this is but the Beginning of the Movings*, which he more fully explains in a Note, by adding, *for the Creatures being brought forth anew*. And his ascribing to *Christ* a *Quaking* or *Shaking*, *John* xi. 33, which, in all probability has been done by him, in order to please the *Quakers*, cannot be disliked by them<sup>(\*)</sup>.

## §. 21.

it was thought needful to back by that Bull, in order to remove a Stumbling Block, which might retard his pious Undertakings.

(<sup>1</sup>) Mr. Zinzendorf likewise affirmed to the *inspired* or *French Prophets* in Germany, that the *Baptizing of Children* could not be proved by *Scripture*. See *Secret Correspondence between Count Zinzendorf, and the French Prophets or Inspired*, p. 311.

(<sup>2</sup>) I have confined myself to single Passages, as it would require too much Time and Trouble to quote all those that have been introduced by him in Favour of each Party and those other Persuasions, not named above. However, I think it proper to add a particular Passage, which appears to be introduced in Favour of the *Quakers*. The *Believers*, in *John* vi. 45. are called *ἡδυντοὶ τοῦ Θεοῦ*, *taught of God*, (i. e. by the more sure Word of Prophecy, 2 *Pet.* 1. 19.) and Mr. Zinzendorf, on that Account, in his Version, styles them *Theologi*, *Divines*. But as Divinity or Theology doth not consist only in believing, but implies likewise the Faculty of accurately understanding, explaining, confirming and defending sacred Truths; it follows, that every Believer cannot be called a *Theologus* or *Divine*. Mr. Zinzendorf, who pretends to be a Bishop, could not be ignorant of this; yet, he has thought proper, in this Respect to please the *Quakers*, and such as side with them, who, it is known, grant every Body that Appellation, and on that Account give them leave to teach. Perhaps has he done this likewise with a View, to procure the Name and Authority of *Divines* or *Theologi*, to those ignorant Handicraftsmen, whom he sends as Apostles into all Parts of the World. I cannot help inserting here a Letter of Mr. Zinzendorf to a *Quaker*, *which*, if I mistake not,

## §. 21.

As the Art and Mystery of *Trimming* is not bounded so strictly to the carrying it fair between two or more Parties; as not to allow its Proficients, likewise to despise them all upon Occasion; we find, that Mr. *Zinzendorf*, whilst soothing different Persuasions in *Christendom* <sup>(1)</sup>, likewise runs down all

not, will shew, among other things, that he is looked upon among them as one of their Number; it being known, that though they *thou* every Body, they nevertheless do not allow such as are not of their Party to treat them so familiarly. This Letter is to be met with in his respectable Documents, the *Bu-dingian Collections*, tom. 3. p. 307, where it has been inserted as an Anecdote *belonging to Church History*.

## TO JOSIAS MARTIN.

" I acknowledge, as I ought to do, thy Goodness, dear Friend, and that of my dear Friend *Warner* and other Friends. If the Question was only about a Ship for the *Indies*, I should wink at every Thing, and trust myself to thee and thy Friends, to be led according to your liking, having for you all Sentiments of true Tendernefs and Gratitude; but as the Business is about a Convoy; I declare unto you, dear Friends; that I ought to do whatever lies in my Power, to find a Ship, though it might be less good and less commodious; with the sole Preference of making my Voyage straitways and without any other Company than my own. *Zachar.* iii. 7. *Revel.* vii. 1. 3. 2 *Kings*, vii. 15, 16, 17. and without being under the Necessity of following the Track, and running the Hazard of others. When my Friends went to *Philadelphia* last Year, I did not scruple at all to procure them a *Spanish* Passport. Some superfluous Cares are permitted when the Question is about a third Person. I never shall have the Liberty to do as much with Respect to myself; I should even believe thereby to forfeit my ancient CHARTER, *Luke* xii. 7. However, as soon as I shall be assured, that there is no other Way for getting to *Philadelphia*, I shall, with the same Spirit, with which I would break through two Ranks of Men of War of *Ferrol*, embark on board a Ship, that goes in Company with others. I am thy sincere and tender Friend, L. Z." i. e. *Lewis Zinzendorf*.—This Letter is translated from the *French*, in which Language he wrote it to *Josias Martin*.

(1) What a comical *Unitas* is not this! Who will doubt, but this sly Stratagem was suggested to him by a Desire of encreas-



all and every one of them in the Lump, for the Benefit of his holy Troop. Proofs hereof have already been given in §. 1. to which the Reader will give me leave to refer him. And for these different Changes of the Scene, he has contrived a most ingenious Expedient. Doubtless, it would be too coarse and impolitic a Behaviour to court and vilify at one and the same Time; on this Account we have too different kinds of Writings, in which both Characters are displayed by Turns. The one are Apologies, and Books given into the Hands of his Disciples *for making Use of them in their Transactions with People of different Notions*; of this last kind is his Translation of the New Testament. It is in these Books chiefly, that he hoists the Flag of Friendship and carries it fair between different Parties, whom he thinks it necessary to coaxe for the Sake of carrying on his Schemes. The other kind of Writings are Minutes of Synodical Speeches, Hymns and Sermons, delivered by him, *intra pomeria coetus*, to his own Flock. In these he displays quite different Colours; freely pouring out his Heart before them, deeming all that is not of his Stamp as Counterband, and whoever he meets with on these Occasions, as Prelate Bengel expresses it (p. 255.) *must fall down, and become a Pavement for the Ordinary's passing over*. In a Word, he sides

ing his Party? for, the handful of *Moravian* Exiles who, I hear, are all dead, gave but small Scope to his Undertaking. Though so many jarring Opinions seem to thwart one another; yet, as Parts diametrically opposite and at equal Distance from the Center, nevertheless make up the same Circumference; the Church of *Rome*, though full of Frauds and Corruptions, will make no Objections to such a Method, but leave, as well as he doth, every one to keep his private Opinion, and likewise put up with his own impious and blasphemous Doctrines, provided the Sovereignty of the Pontiff be but acknowledged. See what has been said on this Head in the *Supplement to the Candid Narrative*, p. 15.

with

with every Party, and nevertheless is against them all, just as the Views he has at each Time, require it at his Hands.

§ 22.

Notions in Religion, it is known, seldom fail of influencing the Conduct of those that profess them; wherefore, as Mr. Zinzendorf thinks proper to act the Part of a *Trimmer* in a Business of so great Moment, we cannot wonder at his shewing a similar Disposition in other Concerns. It is remarkable, that some of his Friends having upbraided him on account of his frequently contradicting himself, he in a Letter dated Oct. 30, 1733, gave the following Answer, instead of a better Excuse. *I do not know*, says he, *that I make any other Contradictions, or vary in speaking and writing, than what the Change of Things, of the Method, of the Views and of the Ideas requires* (1). Thus he may shift and vary, according

(1) See Dr. Halbauer (in his *Treatise de Exploratione falsorum Apostolorum*, p. 81.) who adds the following Remark on this Passage: "Look, what a fine Answer is this! it is not a whit better than that which the Count made in his Letter to Mr. Winkler." (See Mr. Winkler's Book, intitled, *A View of the Zinzendorfsian Attempts*, &c. Numb. VII. p. 20.) "If such Things were allowed in divine Matters, one might continually change, one Hour say and write this, and the contrary another. Who can therefore wonder, if he hears out of the Count's Mouth, or reads in his Writings, other Things than what he and his People actually profess?"—Mr. Winkler in his Book, intitled, *The Zinzendorfsian Institutions*, &c. p. 54, affords another Instance to the same Purpose. He tells us of a Professor, who hearing Mr. Zinzendorf say, that his *Herrnhuters* were true *Lutherans*, did upbraid him with his having told him before that Time, that they were *Bohemian Brethren*, conforming themselves to their Doctrine and Discipline, and that he, on that Account, had appealed to *Comenius's Historia Fratrum Bohemorum*; that thereupon Mr. Zinzendorf had replied, that the Views had required it so, but that they were true *Lutherans*, and that *Comenius* had been a foolish Fellow; to which the Professor had given him the following Answer: *I cannot trust you, the Views may at*

ording to the different Circumstances of Time, and the Variety of Humours, Designs and Interests. Accordingly we meet, in his Writings, with such a Multitude of Contradictions, which no doubt proceed from the Change of his Views, that to give a List of them all, would be an endless Undertaking. However, that the Reader may not take this barely on my Word, I shall present him here with a few Instances which relate to Writings and Transactions of the Party in this Country.

## §. 23.

*First Instance.* It has been mentioned in the *Supplement to the Candid Narrative*, p. 18. that the Party, by a solemn Writing executed Nov. 21, 1743, had given themselves over to Mr. Zinzendorf in Doctrine and Practice. This Writing, which is called by them a *Vocation* or *Call* to the *Advocacy of the Brethren*, has been produced, as such, before an honourable Parliament, with Mr. Zinzendorf's Acceptation of that Call, but both of them mangled in such a Manner as to conceal the most material Points, whereof that august Body should have been informed. It is not our Business to enlarge here on the Devices made use of by the Party, in that Transaction, but the following Passage I think proper to repeat out of the Act of Acceptation of that Call.

“ I have,” says Mr. Zinzendorf there to his Brethren, “ *grasped this Office rather than accepted it*, and I make no scruple to say, “ that I should have seized on it, and main-

*this Time, likewise require your saying so*—Hence we may understand what Mr. Zinzendorf means by speaking of Examinations. In these he can always accommodate himself to the Examiner, because the *Views* will have it so, and notwithstanding divulge in his Writings the contrary. But this will be taken Notice of more fully in my *View of the Zinzendorfsian Exposition*.

“ *tained*

“ *tained myself in it,*” as long as I could have

“ *done so,* had not your Love and Inclination

“ anticipated or been before-hand with me.”

This Passage, and the Act of Acceptation itself is to be met with at large in a Writing published in 1745, in the common Name of the Party, intitled, *Creutzreich*, p. 218, on the Title Page of which, God has been called upon by them to witness its Contents. However, if we look into another Writing of theirs, published in 1752, it will appear that his Word is not to be trusted; for, he expresses himself there in the following Manner:

“ I have taken the Advocacy upon me *out of*

“ *Condescension.*”

This Passage, which every body will say, is directly the contrary to the former, stands in that Apology so often mentioned by me, contrived between Mr. *Zinzendorf* and Mr. *Spangenberg*, p. 620, and was spoken by the former at a Synod of theirs.

#### §. 24.

*Second Instance.* It having been objected to Mr. *Zinzendorf*, that he calls his People a *Theocracy*, which, as every body knows, is a State under the immediate Governance of God alone, as that of the Jews was formerly; such was the Change of his Views, when he wrote his Exposition, that against the common received Notion of that Term, he has given us there, Part I. p. 23, the following Reply:

“ By *Theocracy* is and must be understood in

“ the Society, that as the Authority private

“ Persons have as Parents, must be in some

“ Degree directed and regulated by the Fa-

“ ther of the Commonwealth; so he, who is

“ the general Father of all Men, must rule

“ over all.”

Yet if we compare this with another Writing, published by him and his Party some Time before, viz. in 1745, on the Title Page of which they have called on God to witness its Contents, viz. *Creutzreich*, p. 40, we shall find Mr. Zinzendorf speak in quite a different Tune.

“ A *Theocracy*,” says he and his Party there,  
 “ is a Nation, immediately subjected to God,  
 “ and where his Servants act not as Teachers  
 “ but as Magistrates.”

§. 25.

*Third Instance.* Mr. Zinzendorf, in order to claim a Merit on account of having taken upon himself the Advocacy of what he calls the *Moravian Brethren*, tells us, that the Brethren's Interest had been neglected at the Treaty of *Osnabruck*, and that the Protestant Princes had not then taken Care of that Church. Yet, that very Mr. Zinzendorf, in another of his Writings, professes downright, that the Protestant Princes had actually made Intercessions for her at that Time, and that no Fault could be laid to their Charge.

“ The Brethren's Interest,” says he, in his *Exposition*, P. I. p. 35. 36, “ had been so neglected at the Treaty of *Osnabruck*, as to  
 “ leave their Churches and Liberty of Conscience to the Mercy of their Sovereigns of  
 “ another Religion, at a Time when all the  
 “ other Protestant Interests were cared for;  
 “ the Princes, who had formerly taken Care  
 “ of that poor, old and distressed Church, no  
 “ longer had any Ambition to claim their  
 “ former Relation with her.”

The other Passage, in which just the contrary is said, runs in the following Words:

“ At the Time of the great Negotiations of  
 “ Peace in the Empire (i. e. the Peace of *Osnabruck*)

“ *nabruck* ) says he, Intercessions were made  
 “ in Favour of the *Moravian Brethren* at the  
 “ Imperial Court, and it is not the Fault of  
 “ any Protestant Prince, that they did not  
 “ obtain a free Exercise of Religion, even in  
 “ the *Austrian* hereditary Provinces.”

These last Words are to be met with in a Petition of his to the King of *Denmark*, which stands inserted in a Book already mentioned, intitled, *Creutzreich*, p. 235, on the Title Page of which he and his Party have called on God to witness its Contents.

#### §. 26.

*Fourth Instance.* It is a common Thing with Mr. *Zinzendorf*, for the sake of making a Kind of Parade, to plead a voluntary Poverty, though it be, in reality, but a sham-one, not unlike the Case of a Man, who strips himself in order to bathe, and has it in his Power, when he pleases, to leave the Water and put on his Cloaths again. If it be asked, what is become of his Substance? the Answer is differently made according to the *Change of Mr. Zinzendorf's Views*. At one Time it is *the Church* that has it, and at another *his Lady* is in Possession of it. In a Speech made by him to the Governor and Council of *Pennsylvania*, May 15, 1742, and which afterwards has been inserted in the abovementioned Book (p. 187.) on the Title Page of which God is called upon to witness its Contents, we find Mr. *Zinzendorf* deliver himself as follows :

“ The Audience perhaps will ask, what Sort  
 “ of a Person is the Wife of this Man (meaning himself) that is so extraordinary in  
 “ every Respect, the Wife of an illustrious  
 “ Husband, who is still alive, and whose ALL  
 “ *she*

“ *she has inherited ten Years since* (i. e. 1732)?

“ *She is a graceful Wife, &c.*” (1)

Yet, if we confront herewith a Letter, wrote by him to a *Greek Metropolitan*, Dec. 12, 1740, and which, as a Piece belonging to Church History, has been inserted in his *respectable Documents, the Budingian Collections*, t. 3. p. 306, he gives him the following Account :

“ What shall I do unto you, Reverend, most

“ grave, most learned and most excellent Bi-

“ shop, &c. ? My Riches are become the

“ *Property of the Church*, I am glad to be

“ deemed poor for Christ’s Sake.” (2)

#### §. 27.

As I have but slightly touched upon the *Herrn-but* or *Moravian Hymns*, in my *Candid Narrative*, and the subsequent Writings; I cannot, as yet, leave my Antagonists, without taking further Notice of them. It is true, Mr. *Zinzendorf*, in his *Exposition*, has been at great Pains to withdraw the Attention of the Public from them; but, as these Hymns, nevertheless are *Elegancies* (3), and declared by him to be such; as they are given out to be *absolutely scriptural in Form as well as Matter*; and as *those that oppose them, are deemed by him to be worthy of having their Tongues pluckt out and Hands choppt off* (4); who sees not, that what he has said

(1) The Words, in the Original, are as follows: “ *Quæritis, Auditores, qualem hominis undique extraordinarii uxor personam agat, uxor illustris mariti, in vita adhuc superstitis, abhinc decennio ex asse hæres? Gratiosa Conjux est, &c.*”

(2) The Original runs in the following Words: “ *Quid vero Tibi faciam, Præful Rev. Gravissime, Doctissime, Excellentissime, Græcorum Gloriæ & in tanta nocte Stellæ primæ magnitudinis? Divitiæ meæ Ecclesiæ cesserunt, ego pauperem Christi habitum referre lætor.*”

(3)

(4) See *Solemn Call* on Count *Zinzendorf*, p. 11.

upon this Occasion in the above Performance, are Allegations, which his *present Views* have called upon him to make use of. I shall hereafter, in my Answer to that Performance, lay such Matters before the Public with respect to these Allegations, as will, I am confident, fill every body with Indignation against the Author of them, though even no other Matters could be laid to his Charge. For the present, let me, before I enter upon these Hymns, make one single Remark on two Passages to be met with in the Party's Writings published here in *England*. The first is to be found in Mr. Gambold's Preface to Mr. Zinzendorf's *Peremptorisches Bedenken*, or the *Ordinary's Peremptory Remarks*, &c. where it is said, p. 7, that Mr. Zinzendorf *had been declared the Author of Stanzas, which he had not so much as seen*. The other Passage may be met with in Mr. Zinzendorf's *Exposition*, Part II. p. 24, where he delivers himself in the following Manner: "*The Stanzas mentioned in Mr. Gambold's Preface to the Peremptory Bedenken, (i. e. the Ordinary's peremptory Remarks)*" "as never seen by me," "were truly such as I had never seen, and in order to render that Assertion more intelligible, let me add to it, that I saw in the very controversial Books published in *England*, Songs and Verses confidently charged on me, which I saw then the first Time in my Life."—The Reader, by disintangling this Matter, will be pleased to keep in Mind, that the Preface, spoke of in the above Words, was printed here in *London* in the Year 1753, and that the Word *then*, mentioned in the last Passage, refers to the same Time. Now, it is obvious, that as this Preface with the Remarks, was ushered into the World shortly after the Appearance of my *Candid Narratives*, the Party, by telling the Public, that Mr. Zinzendorf *had been declared the Author of Stanzas which he had not so much*



*much as seen*, could have no other Drift, but to make the Public believe, that those Hymns, which I had quoted in the *Candid Narrative*, ought to be looked on as *not having been so much as seen by him*. For, had not this been their Intent, it would have been very easy for them, nay, it was their Duty to add, that *by these Words they did not mean those Hymns which I had quoted, but that there were other Hymns to be met with in controversial Books published in England, whereof Mr. Zinzendorf had been declared the Author, though he had not seen them till THEN,* i. e. in 1753. But such an open and candid Answer would not have served their Purpose. It is likewise obvious, that I having been compelled, by Mr. Gambold's Assertion, in the above Preface, to prove in an unexceptionable Manner, that Mr. Zinzendorf *not only had seen those Hymns quoted by me, but had likewise published them with a Preface, sung them with his Congregation, defended them, &c.* (See Solemn Call, p. 17.); Mr. Zinzendorf, in order to come off, has, in the second Passage above quoted, intirely passed over in Silence those Proofs, which I had produced to justify my laying the said Hymns to his Charge, and has bethought himself of an Expedient to save that Assertion, or as he terms it, *to render it more intelligible* (which his *Views* did not allow him before to do) by giving us to understand, that it relates to Songs and Verses published in *England, in Controversial Books not seen by him till 1753*. Whatever Mr. Zinzendorf may think of this Expedient, it will do him but little Service. I shall join Issue with him, yet am afraid, this new Assertion, instead of helping him out, will render his Cause more black than it was before. The Question between him and me is now no more about those Hymns which I have quoted against him; for, they have been tacitly acknowledged *to have been seen by him, to have been*  
pub-

*published by him with a Preface, to have been sung by him with his Congregation, to have been defended by him, &c.* but what is to be inquired into concerns a Point of Time, *viz.* Whether or no Songs and Verses have been published in *England*, in Controversial Books, against the Party, which Mr. Zinzendorf had *not seen till 1753.* After a diligent Inquiry, which I have made among such as have full Knowledge of all that has been published against the Party here in *England*, before I began to write against them; I find, that but two Writings have appeared against them, in *which their Hymns were attacked.* The first is intitled, *Hymns composed for the Use of the Brethren, by the Right Reverend and most Illustrious C. Z. published for the Benefit of all Mankind. In the Year 1749.* It is a Transcript of twenty Hymns or Parts of Hymns, taken out of the *English Hymn Book of the Brethren, printed in London for James Hutton;* and Mr. *Wesley* is reputed to be the Author of that Pamphlet. The other Writing, which was published in 1750, bears the following Title: *The Contents of a Folio History of the Moravians or United Brethren* <sup>(1)</sup>; in the Preface of which four *Moravian* Hymns, selected out of the twenty Hymns or Parts of Hymns in Mr. *Wesley's* Pamphlet, are literally transcribed; so that whoever has seen the Hymns in the first Pamphlet, may be accounted to have likewise seen those that are recited in the latter, not a Tittle being altered there. Now, as these are the only Writings <sup>(2)</sup> in which the *Moravian* Hymns have

<sup>(1)</sup> I am obliged to the anonymous Author of that Writing for his polite Letter to me. As he has not thought proper to inform me of his Name, I am compelled, in this public Manner, to acknowledge the Receipt of it, and that I have distributed those Copies of his Performance, sent me at the same Time, according to his Desire.

<sup>(2)</sup> Surely, Mr. *Zinzendorf*, who is known to have a private Printing-Office wherever he resides, will not cause any Controversial

have been attacked before the Year 1753; it follows, that, if I am able to prove, that Mr. Zinzendorf, long before that Time, had Knowledge of the first Pamphlet, he falsely pleads to have in 1753, *the first Time of his Life seen*, in Controversial Books, published in England; Songs and Verses charged on him. And the following is the Proof, which I bring against him from his own Book, intitled, *Natural Reflections*, where, in the Appendix, p. 119, Complaints are made of Calumnies being dispersed in foreign Countries against the Party, in order to amuse the People therewith; and underneath the following Note stands inserted:

“ This now where has been of less Effect than  
 “ in England. For, when in this Year (1749)  
 “ *the Brethren's Hymn Book*, used there, was so  
 “ treated, it scarce met with a Week's At-  
 “ tention, and immediately fell into that Con-  
 “ tempt, which usually all Pasquils and  
 “ Street-News meet with in that Country.” (3)

It is to be observed, that this Appendix to the *Natural Reflections*, in which the above Words are to be met with, is dated in 1749, as the first Postscript to it (p. 146) indicates. With what Face can therefore Mr. Zinzendorf assert, *his having seen in 1753 for the first Time of his Life*, what in 1749 had been already taken Notice of by him, and his

versal Books to be printed hereafter, in order to evade this Detection.

(3) As Mr. Zinzendorf treats his Adversaries with the highest Contempt, no body needs wonder at the above Expressions. My Performance, doubtless, would have been stigmatized in the same Manner, had not too much Notice been taken of it, to his great Sorrow. This being the Case, the Party has fallen on another Expedient, to which my Dedication has furnished them with a Handle. *It is a protected Man*, say they. Pitiful Leaders indeed, that are compelled to betake themselves to such Stratagems for keeping their Party in Spirits!

Party

Party in his own Books? And are not these Words likewise an Approbation of that *Hymn-Book* mentioned there? Again, as that Assertion in the above Preface was merely contrived for taking off the Edge of the Indignation, with which the Public had a Right to look upon him, on account of these scandalous Hymns, quoted by me against him in the *Candid Narrative*; must not that Indignation now rekindle, nay encrease, since I have made it out, beyond Contradiction, not only that these Hymns are justly laid to his Charge, but that he has twice imposed on the Public; *first*, by sily inducing People to a Belief, that these Hymns *had not so much as been seen by him*; and *secondly*, by his being so audacious, after that Falshood had been detected, as to palm on them another Untruth, *viz.* that this Assertion related to Hymns in Controversial Books not seen by him *till* 1753, and which, nevertheless, he had already had Notice of *in* 1749. I shall, as I have said above, in my *View of Mr. Zinzendorf's Exposition*, produce still more striking Instances of his Impostures. Let us now proceed to the Hymns themselves.

We find a great many of them to be *half Hebrew* and *half German*, or *half Latin* and *half German*, composed in the Taste of *Macaronii Verses*, formerly used in *France* and *Italy*; where they were invented merely for the sake of creating Mirth. Neither a Scarcity of Words, nor a Want of Liberty of Expression in the native Tongue, which, in former Ages, might have been pleaded in Favour of such Compositions, can be alledged by the Party; who, besides, in some of these Mongrel Verses, express themselves in such a Manner as cannot but cause great Offence. Let this single Instance vouch for my Assertion. Hymn 2087. v. 1. 7. "God the Word, the Shepherd of Men, *veritas divina*, was arrested in the Garden, *hora matutina*.

*Pendens*

*Pendens cum latronibus*, as a Tyburn Bird, *bis de nebulonibus*, one became an Angel (<sup>1</sup>)."

They have a *Te Patrem* (Hymn 1895); a *Te Matrem* (Hymn 1896), a *Te Jehovah* (Hymn 1897), a *Te Agnum* (Hymn 1898), a *Te Sponsam* (Hymn 1882). Nothing seems wanting but the *Laudes Filia*, i. e. *Ecclesiæ Militantis*, and the Party would have a two-fold Trinity, a created and uncreated, a temporal and spiritual one. These *Laudes* need not be invented: they may be gathered together from what is abundantly to be met with in their Writings. What is more common among them than to call themselves the *only, holy, blessed Congregation*? Christ, in Hymn 1764, v. 4, is spoken to in the following Words: "Think on it, what the Congregation, which never *dies*, can give to the Brethren." Hymn 2197 contains a Dialogue between them and the Angels, who, by way of *Response*, are made to tell the Congregation, in Verse 10, that "when they hear the Brethren sing their *Te Sponsam* and *Te Agnum*, they are ready to fall on their Faces"—If the Party continues in this Strain, the Legends of the Papists, for Instance, *de Litania Gregorii M.* will be but Trifles in Comparison with them.

What Prophaneness, Levity, Drollery, wild and ludicrous Representations, fit only for causing Derision, and creating ridiculous and nauseating Ideas, do not the following Hymns and Part of Hymns contain! Hymn 2011. "Nothing is more courteous than our little Master (*i. e.* Christ), nothing loves itself so much, as his little Fool, 1 *Cor.* i. 25; nothing preaches with more Power, than little Wound-Parsons, 1 *Cor.* ii. nothing

(<sup>1</sup>) In another of these Mongrel Verses, *viz.* Hymn 2308, v. 2, they, in express Terms, profess devouring their God—*"his intuens devoro Deum meum, who formerly out of his Grave, still gave amorous Glances."*

" sings sweeter than Jesus's Larks. For which  
 " Reason I do remain unmoveable in the Union  
 " of the little Fools, and love eternally the little  
 " Master of the little Fools"—Hymn 2278, v. 11.  
 " So always Sideways squintingly, so Side-home-  
 " Sicknefs feelingly, so through the Lamb's-  
 " Heart's-Cave creepingly, so the Lamb's-Sweat-  
 " Tracks smellingly; on the magnetic Side: So  
 " Jesus's Sweat-Drops likely, for Love-Fever  
 " shakingly, as the Child is full of Spirit; so  
 " Corps's-Air attractively, so Wound's-Moisture  
 " spoutingly, so Tomb's Steam scentingly," &c. (1)  
 —Hymn 2235. " O friendly little Jesus, may  
 " thy friendly Eye shine on this thy *Griefelein*, thy  
 " Cross-Wood-little Splinter, thy Blood-Must-  
 " little Cooper, thy frozen *Zieferlein*, that creeps  
 " into thy Arms to be Lamb-like warm; not  
 " worth a little Penny, without the Blood's Essay,  
 " the Holy Ghost's Wash, Scale and little Stamp.  
 " However, it is now thy Bank's little Keeper, and  
 " draws in thy Name, into the Covenant's little  
 " Coffers, all those little Figures, one after ano-  
 " ther, that are for his Account"—Hymn 1977.  
 " Here jubilate the Customers of the Nail Marks,  
 " who, out of such Dogs, are become such little  
 " Sheep"—Hymn 2229. " The blessed Cross-Air-  
 " little Bird-Troop" (*i. e.* the *Herrnbuters*) " sings  
 " and plays more charmingly than all Virtuo-  
 " fos"—Hymn 2195, v. 2. " Every Thing  
 " appears too long and too short to us, when we  
 " do not measure it by his (Christ's) Carpenter's  
 " Apron" (2)—Hymn 1945, v. 2, 3. " The  
 H "wounded

(1) It is to be observed, that these Words in the Original sound infinitely more ridiculous, than in the Translation.

(2) Christ, in these Hymns, is stiled, over and over again, a *Carpenter* and a *Journeyman Carpenter*, neither is the *Carpenter's-Hatchet* forgot—(See Hymn 2242); whilst the *Moravian Pa- triarch*

" wounded Cross-God's Covenant's Blood, the  
 " Wound's-Wound's-Wound's-Flood, ye Wounds!  
 " Yea, ye Wounds! Your Wound's-Wound's-  
 " Wound's - Goods, make Wound's-Wound's-  
 " Wound's - Courage and Wounds, Heart-  
 " Wounds. Wounds! Wounds! Wounds!  
 " Wounds! Wounds! Wounds! Wounds!  
 " Wounds! Wounds! Wounds! O! Ye Wounds!  
 " A thousand-fold greeting to thee O Blood of  
 " my Lord Jesus Christ! thou first Wound of the  
 " Covenant's Member! thou bloody agonizing  
 " Sweat in the Wine, which thou hast appointed  
 " for an Union! thou Sweat at the Pennance-  
 " Conflict-Hour! Wounds! Wounds! Stripe-  
 " Wounds! Thorn-Wounds! Nail-Marks! Spear-  
 " Slit! God thank you, ye Wounds!" Item,  
 their whole *Litany to the Wounds of the Husband*,  
 as it is intitled, in which, among other Things, it  
 is said (p. 1865) of Christ's Wounds, which they  
 accost there under the Appellation of *savoury*  
*Wounds*, that " whoever points a little Stick and  
 " scratches them ever so little and licks, may get  
 " a Taste of them."—Item Hymn 2280, which,  
 according to the Rubric, is a *Communion Hymn*:  
 " How doth a Cross-Air-little Bird" (*i. e.* an  
*Herrnbutter*) " when it is willing, when it has Leave  
 " to enter? The Puffs of the Cross-Air take it,  
 " and carry it before the little Corps, (by which  
 " they understand Christ); the Wings grow faint,  
 " the Bird would fall down, had it not, with its  
 " Bill, peck'd itself in it between Skin and Flesh.  
 " There it hangs on the primary Magnet; there  
 " it hangs stilly and steadily, though Hours and

triarch himself is celebrated there by the Title of *a Person dis-*  
*tinguished in the World*, his Damsel *Anna Nitschman* by that of a  
*Lamb's Priestess*; (See Preface of the Supplement to the *Candid*  
*Narrative*, p. 24), and the Sect in general by the most pompous  
 Titles.

" Times

“ Times and more than one Eternity should pass  
 “ away. Much Joy to the eternal Life! Ye  
 “ Saints! suffer me to stick fast” Item Hymn  
 2277, where the first Verse begins as follows:  
 “ Now hearken ye Cross-Air little *Folks*” Verse  
 5. “ What is a Cross-Air little *Atom*?” Verse 6.  
 “ What is a Cross-Air little *Spunge*?” Verse 7.  
 “ How is a Cross-Air little *Heart* to be got?”  
 Verse 8. “ Where burns the Cross-Air little *Wax-*  
 “ *Taper*?” Verse 9. “ There are likewise Cross-  
 “ Air little *Fogs*” Verse 10. “ What is a Cross-  
 “ Air little *Cbick*? Let it even be but a Cross-  
 “ Air little *Powt*; it is a little Beast, that has a  
 “ Scent of the Hen” &c. Verse 11. “ How  
 “ doth the Cross-Air little *Bee* go on?” Verse 12.  
 “ How behaves the Cross-Air little *Sheep*?” Verse  
 14. “ What doth the Cross-Air little *Calf* do? it  
 “ skips into the World; it knows something, and  
 “ doth not know it rightly, &c.” Verse 15.  
 “ What is a Cross-Air little *Swallow*?” Verse  
 16. How is it with the Cross-Air little *Larks*, that  
 “ are on the Church Fold? O! they are so eager  
 “ of singing and swinging in the little Air, &c.”  
 Verse 17. “ What is a Cross-Air little *Cloud*?”  
 Verse 18. “ What is a Cross-Air little *Chariot*?  
 “ —Galgal, Galgal, Galgal, it is greased with Je-  
 “ sus Blood”—Verse 19. “ What is a Cross-Air  
 “ little *Boat*?” Verse 20. “ How do the Cross-  
 “ Air little *Trees* look?” Verse 21. “ There are  
 “ likewise Cross-Air little *Grapes* to be had, &c.”  
 Verse 22. “ Who stirs the Cross-Air little *Salves*?  
 “ the Wonder- Wound Balsam.” Verse 23.  
 “ What is a Cross-Air little *Body*?” Verse 24.  
 “ How is it with the Cross-Air little *Eye*?” Verse  
 25. “ How acts a Cross-Air little *Bill*?” Verse  
 26. “ What is a Cross-Air little *Girl*? The Over-  
 “ seers of the Matrimonial Copulation say, it is  
 “ a Creature, a fourth Part Mushroom by Na-  
 H 2 ture,



" ture, three-fourths Jesus-like, &c." Verse 27.  
 " What is a Cross-Air little *Boy*?" Verse 28.  
 " What is a Cross-Air little *Man*? It is an *E-*  
 " *noch*'s little Brother—through the Lamb's Merit  
 " —he has a Right to reclaim—for, the little  
 " Men are Representatives of Christ"—Verse 29.  
 " How can one become a Cross-Air little *Wife*?  
 " —A Boy, whom the Corn of Jesus's Corps  
 " has brought forth, is by the Husband of Souls,  
 " so long holily attached to her, in order to act for  
 " him as his Procurator, till the Time comes of  
 " conducting home" Verse 30. " What little  
 " Caps do you wear, ye Cross-Air little *Pidgeons*?  
 &c. &c. &c.——What they relate of Christ, in  
 Hymn 2085, deserves especially to be mentioned  
 here. " The Shepherds, *Magi*, Men and Wo-  
 " men carry it so before them, the great and little  
 " Oxen go and smell at the Creator of Nature,  
 " who was such a small Child, and they honour  
 " him according to their Way. I see him carried  
 " on Arms: they intend to Wound him. I see,  
 " Mercy upon me! his Member fled for my  
 " Sake. I see him in the River kneeling, the  
 " Water touching his Forehead; immediately  
 " after Baptism he is forced to remove to the De-  
 " sert, where he sits without Viſtuals, Sleep and  
 " Company, near the Hobgoblin, the Goat, and  
 " full of Melancholy. I hear him enter into a  
 " Dialogue with the Tempter; Jesus is quite  
 " lazy, fallen away, speaking becomes difficult to  
 " him; when Satan attacks him, he utters some  
 " such Verses as he can muster up." In short, this  
 Hymn speaks of him as sometimes *in a Negligée*  
 and *vexed by an Uncle*, at others *oppressed by an*  
*Aunt*, as *behaving like an Handicraftsman*, some-  
 times *weareng a Plough-garb*, at others *digging after*  
*a Root*, sometimes *catering for the House*, at others  
*taking up the Carpenter's Apron*, sometimes *the Whip*,  
*sometimes*

*sometimes sitting in a Toll-Booth, or in a Kind of Beer-House, among the lowest Sort of People. Mary Magdalen, whom they call, in Hymn 2258, v. 4, a Farthing-Whore, has here likewise particular Titles. She is called a Scarecrow without Plaister, a seven Devil's Baggage, a half rotten Piece; yet at the End, she is dismissed with the honourable Appellation of a Reverend Sister, and we are told, that she gave the last Kiss to Christ in his Grave.*

Concerning the Apostles and the primitive Church, they express themselves in Hymn 2206. Part II. as follows: "How much hath not the  
 " Lamb, during the three Years before his Resur-  
 " rection, skim'd off his Disciple's Brains, and  
 " brought their Hearts in Order; yet before his  
 " End, he still called them impatient ones. In or-  
 " der to bring them, after his Resurrection, to be-  
 " lieve, he was obliged to call them *stupid Asses*;  
 " and twenty Years after, they yet quarrelled about  
 " the *Anomia*, and thirty Years upon this, Saint  
 " Paul gives it up, and says, *they all forsake me.*  
 " I scarce can comprehend it; thus it look'd in the  
 " first House. My God! how did it look there!"  
 After having given so contemptible a Picture of the  
 primitive Church, they forget not to shew their  
 own Superiority, in the Verse that follows imme-  
 diately after. "And as for us miserable nominal  
 " Christians, Fanatics and Atheists, infatuated with  
 " Sects of all Kinds, coarse and fine, intangled in  
 " the Net of all Passions, nay even in the Law.  
 " What Misery and Pains has he not, during  
 " twenty Years, experienced with respect to us;  
 " and before these Years are at an End, what are  
 " we? Little Hearts, so clean in his Blood swim-  
 " ming Worms, enamoured with his four little  
 " Nails, nay Cross-Air little Atoms, languishing  
 " little Pidgeons after his Side-Crevise."

A Part of the *Herrnbut* Devotion consists in bragging of the Propagation of their Party, whereof we find the following Passages in a Hymn, intitled, *Hymn of the Witnesses*, viz. the 1867th.

“ *Mulatto* People, Savages and Negroes are called  
 “ upon by him (Christ) to join the Cloud of Wit-  
 “ nesses ; the *Hottentots* suffer their Ears to be  
 “ pierced through : *Jebudim* : *Mamelucks*, *Hanna-*  
 “ *ken*, *Heydukes*, lower the *Tschakanen* for the  
 “ Cross’s Standards. How do the Cloud of Wit-  
 “ nesses like the *Moravian* People ! O the grace-  
 “ ful Time ! we should be sorry, did we as yet  
 “ know nothing of the *Savannab* Coast, *Stiffikker*  
 “ Thickets, the *Caffre*’s Gibberish, *Samojedan*  
 “ Dwarfs, *St Cruz*’s Coffins, the *Lapland* Seas,  
 “ *Greenland*’s rough Coasts, *Susquebannab*’s Defarts  
 “ have seen us, *Canada*, *Kebele* ! *Mugurugampelle*,  
 “ the *Caffran* Meadows, the brown *Barbieses*, *Aqua-*  
 “ *nuschbioni*, *Schawanobs*, *Huroni*. The *Finlanders*  
 “ and *Esthonians* know the *Moravian* Guests. *Hit-*  
 “ *land*, *Man* and *Norge* perceive the Saviour’s Care,  
 “ to save Souls, nay even the *Zingalese* do so.  
 “ The *Calmucks* flutter still in their erring Way ;  
 “ the *Tartars* are still in Confusion ; the Negroes  
 “ about *del Mina* wait for Help. Do you know  
 “ the Places, where the Crocodile in the Reeds,  
 “ and Satan in the Air, watch for poisoning Men ?  
 “ Discreet *Candia*, mild *Indostan*, the concerned  
 “ *Gauren*, Christ’s first Gain, perhaps wait for  
 “ Boors. *Algiers* doth not fall off—May *Iceland*  
 “ become Jesus’s Inheritance, in Spite of *Mount*  
 “ *Hecla*’s Gulps.” The 1870th Hymn contains the  
 following Geography. “ May the Word, the  
 “ the little Word *Blood* give Courage to our  
 “ House ! May it every where anoint, at *Betel*,  
 “ *Herrnbut*, *Herrnbaag* and *Niesky*, at *Ronneburg*,  
 “ *Berlin*, *Betlehem*, *Yrin*, *Nazareth*, *Stettin*, *Gnadek*,  
 “ *Frey*, *Hill* and *Valley*, *Cruz*, *Thomas*, Side-Token,  
 “ School in the little Lamb’s Thigh, *Cape*, *Got*,  
 “ *Haab*,

“ *Haab, Montmirail, Barbies, Lamb’s Inn, Mile End,*  
 “ *Lamb’s Hill, Herrendam, Philadelphia.* O had it  
 “ pleased our Husband (at *Geneva, Neufaltze* and  
 “ *Jan, Rosnitz, Coppenhague, Colombo, Kittidam,*  
 “ *Dom, Lamsberg*) to say yea! (*Torn’, Cocallico, Pa-*  
 “ *ramaribo*) it would go in Jubilo.” If we com-  
 pare herewith No. 2155, which contains forty little  
 Hymns of this Nature, not only their Geography  
 is much alter’d, but we likewise find many Places  
 registered there, in which the Party has been dis-  
 appointed in their Endeavours of propagating them-  
 selves, or such Places, which some of their Mem-  
 bers, in their Journey, have seen, or have had a  
 Mind to see. The following may suffice as In-  
 stances thereof. Part 32. “ Plants, which, thou  
 “ Father, dost not chuse to have, are digged out  
 “ again——Father, remember Jesus’s Propitiation,  
 “ the shallow Plan at *Berlin*, the premature one at  
 “ *Stettin*, O pardon it!” Part 38. “ How tho-  
 “ roughly vile are we not, and nevertheless have a  
 “ Right; I *Mugurugampelle*, we little Chambers on  
 “ the *White Sea*, on the River *Neva*, at the Polar-  
 “ *Bear*, in *Riga Citadel, Capo Corso, Lissa Boa,*  
 “ *Skebantowa, Ouranoki, Hecla, Sickebillebocki.*” In  
 Part 39, they sing as follows: “ Here comes  
 “ another Angel and brings an Homage: Co-  
 “ *lombo, Torn, Ogitsche, Man, Oxtowakin, Norg,*  
 “ *Jan, Zaparowa, Klitsche, Fremesta, Purisborg,*  
 “ *Geneva, Pilgerrube Hutts, York, Alsatia, Tulpo-*  
 “ *bockim, Teck, Oley*, would pray; don’t spoil it,  
 “ there is something in them.” Part 40. “ O  
 “ *Ronnburg, Germantown, O Schippach, Nannach-*  
 “ *tausche, Smithbouse Friedrichsowa, O Leustadt!*  
 “ *Doves Rest, Krausche, Schlofs, Gnadeck, Lindbeim,*  
 “ *Peil*, are Caravan Places or Inns, and Quivers,  
 “ where the saving Arrows go in and out.”——  
 “ What Sort of Hymns would not come forth,”  
 says Dr. *Baumgarten* judiciously on this Head,

“ should all Cities and Villages, but of one Province, belonging to the Protestant Church, be brought into Rhimes, or were a Member of the Popish Church to take it into his Head, in this Manner, to celebrate by Songs the great Number of their Congregations, and insert in them not only *Sueden* and *Holstein*, but likewise *Vesuvius’s Vulcano*, which he might as justly do, as the Party, in their Hymns, has inserted *Norge* (by which they mean *Norweguen*) *Alsatia*, and *Hec-la’s Vulcano* ?” (See *Baumgarten’s Theol. Opin.* T. V. p. 462.) — But such Catches are necessary for Mr. *Zinzendorf’s* Purposes. For, by this Sort of *Legerdemain*, the ignorant Multitude is set a staring, and in a holy Transport at the marvellous Success of their Leaders, and others are made to infer a peculiar divine Assistance from so extensive a Propagation; (not considering that such an Argument would equally hold good for the *Mabometans*), and thereby are decoyed to join the Party. There are even Hymns in their XIIth Appendix, in which one and the same Place is inserted under different Appellations, and fictitious Settlements mentioned, in order to enlarge the Catalogue. *Conrad Weiser*, Esq; a Justice of the Peace in *Pensylvania*, makes the following Remarks on these pompous Hymns. “ The Count,” says he, “ has never been in *Canada*, and all those Places in *Pensylvania*, which the XIIth Appendix of their Hymns sets forth as lying in *Canada*, except *Stiffick*, *Schecomecko* or *Trin*, which are three Names of one and the same Place, and lyes in *New York*, and not in *Canada*. The *Hurons* live in that Part of *North America*, which is called *Canada*, 600 English Miles from *Philadelphia*, and the Count has never been there, or has he ever seen any of them: The Names of *Wajomsk*, the *hauto Wano-fridau* signify but one Place. Item, *Cleguanu-  
“ skiong*,

“ *Shiong, Onantago, Frognois*, are one and the same  
 “ Thing, and denote the *Five Nations* that have  
 “ been long united together, whereof *Onantago* is  
 “ the principal Place. The three Currents *Delawar*,  
 “ *Lecha*, *Manakesie*, between which *Betlehem*  
 “ lies, signify one and the same River. For, the  
 “ *Manakesie* falls by *Betlehem* in the *Lecha*, and  
 “ the *Lecha* not far from it in the *Delawar*; but all  
 “ three are very far from *Canada*. As for the other  
 “ Words and Names of their mighty planting  
 “ Places, for Instance, *Kittidam*, which is a desert  
 “ Hillock near *Tulpebockin*, where not one Soul  
 “ lives, I do not know what they are designed for,  
 “ unless to cast a Mist in People’s Eyes. The  
 “ Count was not in his Senses when he made these  
 “ Hymns.” See *Bumgart. Theol. Opin. T. VI. p.*  
*682. It. Fresen. Accounts, T.*

According to what has been shewn in the *Candid Narrative* (p. 56, 57.) Mr. Zinzendorf is not ashamed, in his Pulpit Discourses, to set off the Member of Generation in Men as *the most noble and most respectable Part of the Body, nay superior to all the rest*. The better to countenance that pretended Nobleness and Superiority, his Imagination has furnished him with another Invention, which is yet more impure and scandalous. It is that *Christ*, by his Circumcision and the Opening of his Side (which he is lewd enough to compare with the Organ of Generation in the other Sex, (See Preface of the *Supplement to the Candid Narrative*, p. 25.) has procured a peculiar Blessing to Coition. In those Hymns which relate thereto, we find *Christ’s* Side Wound impudently called the *Thigh-hole*, the *little Thigh-Space*, the *Thigh Crevice*, the *Slit on the Thigh*, the *Hole in the bloody Thigh*, (Hymns 1931, v. 7. 1974, v. 3. 2129, v. 10. 2098, v. 2.) *I kiss the Thigh-Hole* (Hymn 2146, v. 2.) in *Jehovah’s Thigh-Hole* (Hymn 2104, v. 3.) And in the 2114th Hymn,

Hymn, when speaking of the Circumcision they deliver themselves in the following Manner. " Ver. 1. " Little Boy" (by which they understand *Christ*) " thy Manhood is a Blessing to poor me, that I, " as a Warriour Boy, can be a Partaker of thy " Childhood. v. 2. May thy first holy Wound " anoint me for the Conjugal Business, upon that " Member of my Body, which is for the Benefit " of my Wife; v. 3. And the Purple-red Oil " flow upon my Priest's Hole, and make it rightly " fitted for the Procurator Business: v. 4. That I " may embrace my precious Rib with the same " Tenderness, thou didst embrace thy Wife, when " it went out of thy Side. (1) v. 5. In that bloody " amorous Pain do I bless my Conjugal Heart," (i. e. the female Partner) " and the Blood of the " first Wound makes the Oil in the Conjugal Business." Herewith agrees the 1990th Hymn, where the following Verses are to be met with: " v. 3. I see the Priest standing, who amidst the " Spirits blowing, circumcises the Fore-Skin of " the sinless Boy, v. 4. O holy Covenant's Member Slit! O dear Wound, guard the precious " Manhood, which thou hast consecrated to Vessels of Honour with the Blood of thy Member. " v. 6. When an *Esther* by Grace, and a Sister according to her Make, gets sight of the Covenant " Member, her Senses are shut up, and she holily " perceives, that God the Son was a Boy. v. 7. " Ye holy Matrons who, as Wives, are about your " Vice *Christs*, you honour that precious Sign, by " which they resemble *Christ*, with the utmost Veneration. v. 8. Conceive at the God's Hour, to

(1) Though the second, third and fourth Verses of this Hymn, have already been quoted by me in the *Candid Narrative* they cannot, for the Sake of Connection, be omitted here. And it is on the same Account, that a few more Passages of other Hymns, already quoted by me, will appear in the Sequel.

“ the Honour of this Wound, which conserves you  
 “ chaste. Aim, in the Conjugal Business, directly  
 “ at the Saviour’s acting with your Spirit, Soul  
 “ and Body.” The 2010th Hymn is still more  
 plain, with respect to these two Sources aforementioned.  
 The Choir of the Sisters begins as follows,  
 “ Verse 1. Mother! bless every Head,” (*i. e.* Male  
 one) “ which we have of the Lamb. Conjugal  
 “ Gifts, which the Husband cannot enough be  
 “ thanked for! Mayst thou, for *Jesus’s* Sake,  
 “ anoint them Heart, Mouth and Front, where  
 “ one lies and worships, &c.” The Choir of the  
 other Sex answers to this in verse 7. “ Our Heart’s  
 “ Tenderness, (which means the Husband of the  
 “ Hearts,) sometimes cries, sometimes smiles, some-  
 “ times bears Witness, sometimes is silent, loves  
 “ you Hearts intrusted to us, we serve your Joys  
 “ or Pains; and do it bended.” Upon which both  
 Sexes, in a Chorus, address themselves to what  
 formerly was adored at *Lampsacus* in the following  
 Words, “ Ver. 8. Member full of Mystery! which  
 “ holily gives and chastly receives, the Conjugal  
 “ Ointments for *Jesus’s* Sake, during the Em-  
 “ braces, invented by the Most Merciful himself,  
 “ there being then Seeds of the Church sewed.  
 “ Ver. 9. Mayst thou be blessed and anointed with  
 “ the Blood that formerly ran from our Husband:  
 “ mayst thou feel great Tenderness at the Side,  
 “ which is open for the Lamb’s Spouse, since  
 “ the Spear has pushed into it, and which is  
 “ the Object of married People. Ver. 11. A Kiss  
 “ of Peace (is given) and a Greeting to all our  
 “ dear Bones and Ribs, upon the Breast, where  
 “ our little Children take their Nourishment from,  
 “ and the Body of the Sisters, incorporated with  
 “ the Chaste<sup>(1)</sup>.

Though

(1) Mr. Zinzendorf was himself the Composer of this scandalous Hymn, *vid. Baumgart. Theol. Opin.* tom. 6. p. 879. And  
 he



Though the above Passages plainly shew the Party's Doctrines concerning Carnal Copulation, and that (O Infamy of Infamies!) they make it an *Act of religious Worship*, for the Communication of spiritual Grace; yet there are other Hymns, which bear Witness of this Scandal in a more unquestionable Manner. They sing in Hymn 1843, v. 22. "Be silent, ye that are in a single State. Say nothing of Purity, ye single Choir Members, as long as you are *Ignoramusses* of the Sacrament of Matrimony." Hymn 2121. v. 1, 2. "We adore our King with holy Shaking; what a deep Plan has not been given to us at present for a Task! Miracle full of Mystery! where in one Hour the Force of Love, more strong than Death, helps to the anointed Union." Hymn 2143, v. 2, 3, 4. "Thou our Husband intrusts us to one, who performs thy Matrimony, till it shall please thee, to fetch the Soul, and its Body to its Soul" (*i. e.* to himself, for, according to them, Christ is the only *Animus* or Male-Soul) And therefore do I pray thee, and even especially at the Day of the dear Women Servants, whom thy Grace moved, and who at Child-bearing speak of Jesus's Peace. A Thaw go through the People out of thy bloody Side, out of *God's* matrimonial Pitcher, that the Matrimonial Pledges, that lie under the Heart, may likewise feel what the Mothers receive." (2)

As

he again has confessed in *Spangenberg's Apology*, p. to have been the Author of the 8th Verse, in which an Address is made to what formerly was adored at *Lampfacus*.

(2) Among sundry other Stratagems used by the Party for making a Shew of answering their Adversaries, they frequently pick out of the Quotations, brought against them from their own Writings, some Word or Expression, to which they give a forced Meaning, leaving all the other Proofs, which clearly evidence their Adversaries Allegations, quite untouched. As this is a very unfair Way of Dealing; the Reader, should the Party

As one and the same Coin makes but one and the same Impression; these religious Hymns ring of that horrid Doctrine, so plentifully set forth by Mr. Zinzendorf, in his Sermons, and which I have just now touched upon, *viz.* that *Cotition is performed by the Male Sex in Christ's Stead*. That Business is there stiled in express Terms, (Hymn 1843, v. 13, as we likewise find it in the Zinzendorfian Sermons, a *Vice-God's Act*. In Hymn 2166, v. 12. they sing as follows, " Our Matrimonies are Feoffments of Trust," (*i. e.* Goods intrusted, wherewith one cannot act absolutely, but must leave them to the Successor) " till we shall see the Husband of " Matrimonies; this we know. Verse 6. God Papa " and Brother Lamb, blow up trinitarily thy Flame, " and thou Husband of Souls, thou matrimonial " Father, be thou as near to the Procurator as to " the Bride." Item, Hymn 2226, v. 2. " Be thou " her *Vice Christ*," (the Male is here understood) " as she is the Picture of the Church, so must thou, " *in all Cases*, perform his," (*Christ's*) " Office on " her." Item, Hymn, 2268, v. 3. " The Lamb " that has chosen thee to be his eternal Wife, and

Party make Use of this Stratagem, will be pleased to be upon his Guard, and closely examine, whether or no Answers are given by them to all and every Proof, by which the Allegations are supported. Here I must once more repeat Mr. Zinzendorf's Confession in Prose, already quoted in the *Candid Narrative*, p. 56, it being apposite to the above Article: " I do " not understand," says he, " the Conjunction of Sexes any " otherwise than in *Sensu Oeconomico & Ministeriali*, according " to the *Liturgy of a Sanctuary* on Purpose appointed, called the " *Congugal Bed*, where two Persons—keep a *daily Worship*—and " where among other *Office Duties* and *Church-Graces*—Children " are begot and conceived, &c." It ought to be carefully observed, that these Words stand in a Book, intituled *Lewis of Zinzendorf's Natural Reflections*, which he has very lately recommended to his Flock, long after I had, in the *Candid Narrative*, quoted out of it this Confession against him. See *Summary Instructions for the travelling Brethren*, printed in London for 1755. p. 67.

" for

“ for a Vicarship to thee, has created me, till he  
 “ shall be it himself.” Item, Hymn 2156, intituled  
 a *Church Hymn*, where in the 8th Verse, the Ma-  
 trimonial Choir sings as follows, “ The Wives are  
 “ almost uneasy, till their Husband shall embrace  
 “ them. What is a Vice Husband! A Child that  
 “ himself chuses to go over into the Husband’s  
 “ Arms. Husband! make it also, that one may  
 “ be able to indure it,” &c. &c. &c.

Thus we see under what various Pretences our  
*Moravian* Patriarch has introduced his Bed Cham-  
 ber Matters into religious Songs, and published  
 them, in order that they may be read and sung by  
 the Party with Edification. I have here endea-  
 voured to give a short Abridgment of them for  
 the Readers Information. I own I had determined  
 to arm myself with Patience, when I undertook to  
 meddle with these Matters; but I find now it for-  
 sakes me, and that I am quite weary of the Task.  
 So numerous are the Hymns that relate thereto,  
 and so nauseous are their Contents, that a Heart  
 susceptible of any Delicacy, must find great Re-  
 luctance in dwelling upon them; especially as their  
 Offensiveness increases beyond Measure, by being  
 blended with the Name of *Christ* and the most sacred  
 Acts of Religion. Instead therefore of entering into  
 a minute Detail thereof, let me be permitted to with-  
 draw from this Sink of Uncleaness, as quick as pos-  
 sible, by throwing together a few more of the most  
 remarkable Passages of their Hymns on this Head;  
 whereby the Reader will be fully convinced, that *the*  
*Party, being lost to all Sense of Shame, makes it a Part*  
*of their Devotion, to sing of the Act of Coition and the*  
*Circumstances attending it; that they ruminate there-*  
*on as if they were present at it; that, in some of*  
*them, Christ, who, according to their Doctrine, is the*  
*Husband in the most proper Sense, and the Vice Christ*  
*only in an improper one, is introduced as performing*  
*that*

that *Act.*; and that their future Paradise is not a whit better than that of the Impostor Mahomet. Let the Reader take the following Quotations. Hymn 2188, v. 15. "I believe, that there is a  
 " Time coming, when my Creator *Jesus Christ*  
 " will marry me in Body and Soul." Hymn 1843, v. 8. "I am purposely created for sleeping in his  
 " Arms." Hymn 2092, v. 4. "Well may, ye  
 " Companions, be at Rest, if you are truly minded  
 " to wallow in Blood, for, I know a Heart, which  
 " for his Sufferings and Pains," (i. e. *Christ*)  
 " longs to have you in his joyful Bed." Hymn 2288, v. 3. "In whose Hands" (i. e. *Christ's*) "thou  
 " hast, *plaudente Ecclesiola*, more than once consign'd  
 " thy Matrimonial Yea, till thy Husband," (*Christ*)  
 " shall conduct thee to Bed." Hymn 2302, v. 15.  
 " Mother," (by which they understand the Holy  
 " Ghost) "prepare us for his" (*Christ's*) "Conjugal  
 " Bed." Hymn 2163, v. 2, 3, 4. "Till the Hour  
 " appears for which the Church weeps, and the  
 " invisible Husband shall appear visible: Till the  
 " grand Wedding Feast, when he (*Christ*) visibly  
 " shall send for his Rib bought by him, he has  
 " made a Present to his dear People of a Pledge,  
 " whereby his Cloud of Witnesses remember the  
 " future Matrimony, and already before hand  
 " taste such Strength, as if God's Son did already  
 " spread his Skirt over us. *Ezek. xvi. 8.*" This  
 " Pledge, in the following Verses, is explained to  
 " consist in the Lord's Supper, and in the so oft men-  
 " tioned Vicarship, in which the Husband represents  
 " Christ, and which again is called there a Sacrament.  
 " Hymn 2302, v. 13, 14. "O Husband," (i. e. *Christ*)  
 " steam through us thy Oil and *Spiritus vi-*  
 " *talis*, know us often, according to Body and  
 " Soul, in thy *Penetrable*." Hymn 2306, "Huf-  
 " band with the steaming little Corps!" (whereby  
 " they understand *Christ*) "embrace me, hugg me  
 " thy

“ thy little Bride, make thyself to-day so *familiar*  
 “ with us as if we were little Sides,” (or Side-holes.)  
 Hymn 2193, v. 2. “ The Vice-Princes of the  
 “ Lamb’s Fair ones must first accustom and fit  
 “ them to their ownelves.—But when the Heart  
 “ has crept to the Hole in the Wound made by  
 “ the Spear, to dwell there, then the Matrimo-  
 “ nial Lord,” (*Christ*) “ may himself care for it.”  
 Hymn 2172, v. 4. “ Whoever in the Band is  
 “ Representative of *Christ* and his Office, is held to  
 “ be his Wife’s Head; for it is to be seen, how it  
 “ spurts out of him, what he is full of, and for  
 “ what Purpose he is to be to her.” Hymn 2172,  
 v. 4, 5. “ He” (*Christ*) “ comes into their Juices,  
 “ with his Wound Juice, and in the Conjugal Bu-  
 “ siness makes them Creator like; he anoints and  
 “ macerates them, he deadens and enlivens them  
 “ in holy Harmony. And when the Anointment-  
 “ Oil flows, since *God* the Creator will have it so,  
 “ then the Couple is greeted by the Matrimonial  
 “ *God* of the Church; sometimes a little Body  
 “ coagulates, *Job* x. 10, which becomes a  
 “ Lamb’s Bone.” Ibidem v. 7. “ Happy is such  
 “ a Brother, who wears *Christ*’s Picture, and on  
 “ the Church’s Rudder now moves for two.”  
 Hymn 2186, v. 8. “ I see Members, Sisters and  
 “ Brethren, and in the Body of the *Christesses*  
 “ within it Procurators chosen by the Lamb.”  
 Hymn 2198, v. 8, 15, 16, 17. “ That officiating  
 “ Member full of Mystery, which every Man  
 “ wears, he (*Christ*) did likewise wear, the Cove-  
 “ nant’s Incision, in his first Days, shews it. Puberty  
 “ did not stay behind, and in every ordinary Thing  
 “ he became like us.—We look upon ourselves  
 “ as Youths, and feel ourselves as Lamb’s Wives,  
 “ predestinated to the eternal Matrimony, and till  
 “ *God* shall marry us, the *God* who is our Creator  
 “ and Father of the Lamb, till then we are a Bride  
 “ Heart

“ Heart for Christ, not without Conjugal Flame.  
 “ He” (an *Herrnbuter*) “ feels it at the Lord’s  
 “ Supper, when his Breast is tendered to him, but  
 “ such feel mostly the Grace-Election, whom he  
 “ knows as a Husband. He truly enters into  
 “ them, that is to say in Body and Soul, and  
 “ steams through their Marrow and Bone with his  
 “ Conjugal Oil. Hereupon we take a View, but  
 “ only of the general Plan, to what Purpose the  
 “ venerable Members are intrusted to us as a Pre-  
 “ rogative, and pray to seal us till he himself  
 “ thinks proper to unbolt them again.”—Surely,  
 such Samples of Obscenity cannot redound much  
 to the Honour of the Broacher, and to do them  
 the Justice they deserve, we must own, that they  
 are much a-kin with the Abominations of the  
 ancient *Gnostics*, and the religious Worship paid by  
 the Heathen to *Phallus* and *Priapus*.

One Thing more, and I have done with this Pa-  
 ragraph. We have seen in that blasphemous Hymn  
 (*viz.* N. 2188.) which the Theological Faculty at  
 the University of *Tubingen*, has quoted against the  
 Party out of the XIIth Appendix of their Hymns, (‘)  
 and

(‘) To the Confusion of Mr. *Zinzendorf*, who, in his Expo-  
 sition (Part II. p. 21.) pretends to wonder how any one can pro-  
 duce Songs taken out of the *Moravian Cantional*, in order to prove  
 the Unsoundness and Absurdity of the Party, be it known, that not  
 only this blasphemous Hymn is to be met with in their XIIth  
 Appendix, but that the Party likewise has publicly declared  
 their having sung it at their religious Worship. See *Sermons at*  
*Zeyß*, p. 44. Nay, the more to lay open to the World how  
 much they value it, it stands once more inserted at the End of  
 another Sermon, delivered by Mr. *Zinzendorf* at *Marienborn*,  
*Dec.* 19, 1745. p. 23, and the following.—I have already ob-  
 served, that it is not my Intent here, to display at large the Im-  
 positions carried on by Mr. *Zinzendorf* in his *Exposition*, and  
 that this will be done in my *View* of that Performance, as soon  
 as he shall have published the promised third Part of it. It will  
 not however be improper, in order to shew how different his

and in which God the Father is taught to have been in a godly Sleep at the Creation, &c. That Mr. Zinzendorf, who is the Composer of it, likewise teaches there, Verse 9. that *the Oeconomy of the three united in Matrimony* (Husband, Wife and Child) *is the most perfect Copy of God, the primary Society.* See *Candid Narrative*, in the Appendix, p. 18. In another Hymn, which is likewise of his own Composition, viz. Hymn 2154, he introduces a Matrimonial Trinity, and tells us, that the Creator had blown into the Creature, an *Alkali and Acidum, a Spiritus reſiſcatiffimus, and that in the Vice-Chriſt's Action the Creator's Footſteps appear.* It ſeems, that this ſenſual Teacher, who brings in his filthy Ideas of Coition every where, was afraid his Meaning might not be taken in its full Extent. For, in another Hymn, viz. the 2175th. v. 3, which is likewise of his own Composition, we find him expreſs himſelf more roundly, viz. that *in the Altus Cationis is a Reſemblance of the Holy Trinity.* His Words are as follows: " Thus ſtands the Arch  
 " Trinity, from which the human Society, in its  
 " Conjugal Copulation, has deduced its deep  
 " Myſtery, where the Huſband, Wife and Child  
 " are *one* Ground-Point, that very Moment in  
 " which they trinitariſe," or out of three become

Apologies are from what he teaches to his Flock, to lay before the Reader a Paſſage out of one of his Sermons relating to theſe Hymns, in which he, far from wondering how any one can produce Songs out of them, in order to prove the Unſoundneſs and Abſurdity of the Party, ſpeaks in Commendation of them, and exults ſo much as to number their Hymns among the ſpiritual Afflictions of Chriſtendom. The Paſſage ſtands in his *Homilies on the Wound Litany*, (p. 279.) which he has dedicated to his Lady, and is as follows. " Our way of ſpeaking and thinking is to  
 " be number'd among the ſpiritual Afflictions of Chriſtendom.  
 " Hence it is no Wonder, that our Writings and preſent Kinds  
 " of Hymns give ſo much Pain to the People, that they are  
 " plagued by them, that they, for Pain, rail at them."

ONE,

one, i. e. *in puncto conceptionis*.—In my Opinion Blasphemy can scarce be carried higher than this (').

§. 28.

Before I conclude, I must beg leave to lay before the Public one Instance more (besides those already mentioned) of the Artifices, Evasions and Impositions which occur so frequently in the Party's Answers to what hath been objected to them by their Opponents. A Number of scandalous Hymns having been laid by me to Mr. Zinzendorf's Charge in the *Candid Narrative*: Mr. Gambold, in the Preface to a shuffling Pamphlet, intitled *the*

(') I have seen Mr. Zinzendorf's Apology on these blasphemous Expressions in *Spangenberg*. Apology, p. 180, and 527. But what he urges there is rather a new Assertion, than a Conviction of the contrary. He continues his filthy and prophane Simile, by telling us, that "the human Creature has the Honour of "being an Image of the *Actus continuus* in the Eternity." He again insists there, that, "the human Society owes it's Conjugal "Copulation to the Mystery of the Holy Trinity; that the Husband, Wife and Child, in that Moment, are one Ground Point, "and thus *ἀπαξ* trinitarise, and that he compares the *Status momentaneus*, with the *Status continuus* of the Holy Trinity." It will not be improper to quote here two Passages analogous to this Verse, out of Mr. Zinzendorf's *Sermons to the Matrimonial Choir*, published lately (See above §. 19. Note) "The Saviour," says he, p. 202, "has ordered an Act, which distinguishes this State," (Matrimony) "from all others, and which "represents the Supper of the Lamb with his Bride in Miniature, "so that this Deputy of the Saviour communicates himself to "his Wife in the Name of *Jesus Christ*, so that she can, and "ought to think no otherwise, but that the Saviour stands behind her Husband, and that these Things are nothing else "but Pledges of the eternal Matrimony, when God will be "Consecrator, when the Creature marries the Creator. And, "in order that they may not think this to be only a single Act, "he makes them perceive a real Effect out of this Act, which "is that momentary Matrimonial Trinity, where Father, Mother and Child are together," (or are one) "and by the Saviour's wife Providence, are afterwards taken again asunder." Again, p. 235, says he, "our Matrimonies are mere Copies of "the Holy Trinity."



*Ordinary's Remarks* (p. 7.) and which was published soon after the *Cand. Nar.* come out, told the Public a cool and deliberate Lye in the following

\* Exp. P. II. Words: \**The Ordinary* (Mr. Zinzendorf) *is declared with the utmost Impudence the Author of Stanzas, he had not*  
p 24.

*so much as seen.*—It must be left to the Reader to judge, whether or no. this is not a new Instance of the extravagant Power Mr. Zinzendorf exercises over his Secretaries; as they are so dependent on him, that for the Sake of saving their Patron, they assert Things, which it is an Impossibility for them to be convinced of. As for the Assertion itself, I ask every honest Man, whether the Party, by making this Declaration immediately after the Publication of the *Candid Narrative*, did not fully intend; that the Reader should believe, Mr. Zinzendorf knew nothing at all of those Hymns laid by me to his Charge? I dare be positive, every one will answer this Question in the Affirmative. On this very Account I, in the *Solemn Call on Count Zinzendorf, &c.* did prove, in an incontestible Manner, that he had *not only seen* these Hymns, but *published them* with a Preface, was *the Author of some of them*, had *sung them* with his Congregation, *approved of them* in his Writings, *quoted Passages* out of them; *recited them* from the Pulpit, and *defended their Contents so far, even in this Country, as to deem those that railed at them, worthy of having their Tongues pluck'd out, and Hands chopped off.* Let us hear now, in what Manner Mr. Zinzendorf endeavours to come off in this Affair. He says, *that what Mr. Gambold has asserted was true.* This is then a reiterated Lye, as Mr. Gambold's Assertion cannot be looked upon to have been made with any other View by the Party, than to satisfy the Public with respect to the Hymns mentioned in the *Candid Narrative*, and which were abundantly known

known to Mr. Zinzendorf; who, as it can be proved by a Letter of his, was apprized of what was contained in the *Candid Narrative*. And, continues he, *in order to render that Assertion still more intelligible*, (observe here the Craftiness of our Patriarch) *let me add to it, that I saw in the very controversial Books, published in England, Songs and Verses confidently charged on me, which I saw then the first Time in my Life.* This is mending the Lye with an Imposture. For as he finds himself fully detected by a World of Evidence, which I have brought against him concerning these Hymns, he, without taking the least Notice of it, endeavours to come off, by making the Public believe in a sly and indirect Manner, that Mr. Gambold's Assertion related to other Hymns published in *England* in Controversial Books, which he then had seen the first Time. Such infamous Dealing every candid Man must abhor from the Bottom of his Heart. This puts me upon saying something further with respect to the Impostures, he has, and is still carrying on with his Hymns. From the very first Time of his setting up his Sect, his Endeavours have been, to propagate his pernicious Tenets chiefly by Hymns. I find a Hymn Book published by him, as early as in 1725, which was republished, under his own Name in 1731. (Carpz. p. 495.) This I think proper to mention, in order to shew, in how base a Manner he has imposed on the Public in his Exposition, by saying\* that *he had forbid compiling a Hymn Book of, the Brethren absolutely;* \* Exp. P. II. p. 20. adding a notable Cant, viz. *till they were better acquainted with foreign Idioms.* As the pernicious Tenets, contained in the Hymn Book of 1725, and 1731, were exposed by several eminent Authors; Mr. Zinzendorf, sore against his Will, found himself obliged, in 1735 and 1737, to publish another Edition with Alterations; and

this Hymn Book, which was given out to be approved by the Party, was stiled an *Hymn Book of the Congregation at Herrnhut*; it was likewise said that *God had given the Censor very pure and expressive Thoughts*, and that this corrected Hymn Book *throughout contained the Sentiments of the Congregation.* (Carpzov. p. 497.) However, as it contained a great Number of his favourite Tenets, new Objections were brought against it; and the Court of Saxony, by an Edict of Aug. 7. 1737, mentioned above, prohibited the Use of it. Hereupon Mr. Zinzendorf, (in his *Bud. Collect.* P. II. p. 263.) charged his Adversaries with having spoiled, *and as it were poisoned their Hymns*; adding, *that he and his People, would no more acknowledge that Hymn Book to be theirs*; that another should appear, and till then, they would *make no Use of those of the Hymns that had been spoiled*, (which Hymns however, as we have just seen, had been given out to consist of *pure and expressive Thoughts suggested by God, and to contain throughout the Sentiments of the Congregation.*) Before I proceed further in the History of the Zinzendorfian Hymns, I must take Notice of a Letter wrote by him to the King of Prussia concerning them. Though these Hymns are much extolled by him there; he acknowledges, however, that some of them might have been left out of the Hymn Book, that a new one should be published, and that *those Matters which fitted his Congregation best, should be reduced into an Appendix.* To this Letter which is to be found in the *Bud. Collect.* t. 1. p. 805, Mr. Zinzendorf has added no Date, doubtless for secret Reasons: Yet in my Opinion, it was wrote in, or before the Year 1738, as it is followed by another Letter to the same Prince, and dated in that very Year. Who would not have thought after this two-fold Declaration, that the Party would have avoided speaking any  
more

more in Commendation of that Hymn Book? Notwithstanding all this, I find in a Writing, published at *Amsterdam* in the *Dutch* Language, in the very Year 1738, intitled, *Verklaaringe der Herrnbuthsche Broeders, &c.* p. 24. that they not only publicly avow these Hymns as theirs, but likewise add, *that how much soever their Hymn Book was railed at, they would not cease daily to sing the Hymns contained in it.* Let not Mr. Zinzendorf shuffle off this Writing, under Pretence of its not concerning him, as an Act of Approbation of its Contents, signed by him *October 29, 1738*, is annexed to it. Here we have Approbation and Disavowal of one and the same Thing, at one or near the same Time; that Hymn Book, which shortly before had been disowned by the Party in *Germany*, being again flatly acknowledged in *Holland*. But let us return to Mr. Zinzendorf's further Transactions with respect to his Hymn Book. I find another Declaration without a Date, inserted in his respectable Documents, viz. the *Bud. Collect.* t. 1. p. 188, in which it is said, *that he had a second Time given himself the Trouble of revising the Hymn Book, of correcting it with his own Hand, and that in this Form it shortly should appear in Public.* This new Hymn Book, corrected by Mr. Zinzendorf, appeared at Length in 1741, (*Carpz.* p. 502.) and now one naturally might have thought, that this Matter was fully settled; yet it appeared that even this Hymn Book was not yet the right one; for Mr. Zinzendorf, in order to shew himself against the Objections which would be made against his Tenets dispersed here and there plentifully, and which Objections were actually made, had in his respectable Documents, *T. 1. p. 317*, acquainted the Public before-hand, (*Dec. 31, 1740.*) that *when once their Brethren's Hymn Book should appear—they they would know how to explain the Hymns made by themselves.*

Who can help nauseating at this preposterous Way of dealing, calculated for being the better at Liberty to impose on the Public, and, whenever attacked, to appeal to some Reservation or other made before-hand? What I have hitherto related, doth not properly concern those Hymns which I have objected against Mr. Zinzendorf, they being of a still newer Date. I have mentioned these Matters purely, in order to make the Reader the more sensible of Mr. Zinzendorf's Falseness in making the Public believe, that he never had published a Hymn Book, but only caused a little *Essay* to be printed in German Town, which could serve his People for a Sketch, how he would treat that Matter for the future.\* Item, what he further says there,

\* Exp. P. II. that no Hymn Book acknowledged by the  
P. 20. Moravians, had ever existed in his Time.

As for what he adds in the same Place concerning an Authorization by his Synod, it is a mere Juggle; he being the Person that convokes and directs them, and has a Negative Voice over them, in Consequence of the Call which his Party has given him. I shall now take in Hand those of his Hymns of a newer Date, viz. such as have appeared after the Year 1741. As in his Letter to the King of Prussia, which has been alledged above, he had promised, that those Matters which fitted his Congregation best, should be reduced into an Appendix; we may suppose, that this Way was then already hit upon by him, for the Sake of having always an Opportunity to extricate himself from the Charges that might be brought against him concerning its Contents; by saying that it was no Hymn Book,

but a *Cantional*, as he, styles it, in  
\* Exp. P. I. his Exposition;\* just as if the Name  
P. 21. given to a Thing, altered its Property, and as if Hymns sung in their Congregation were not the same, under whatever Title they appeared,

whether

whether a Hymn Book, Appendix, or *Cantional*. Should I dwell on all his Appendixes, it would detain me too long; wherefore I shall only confine myself to those out of which I have taken my Quotations against him. It will however be impossible for me to avoid repeating here and there Matters already mentioned by me in my former Writings. It was in the Year 1742, that Mr. Zinzendorf presented his Congregation with the XIth Appendix, in the Preface or Dedication of which, besides what has been already mentioned by me in the Solemn Call, p. 17, concerning that Matter, he wishes them, that *the Lamb, by the Hymns contained in that Appendix, would make them feel, what he so powerfully had experienced from the greatest Part of them.* As Mr. Zinzendorf in that very Preface or Dedication, had promised them the XIIth Appendix, *which according to what he said there, for the greatest Part was finished,* he accordingly gratified them therewith in the Year 1746; and so much were these Hymns in credit and sung by them, that according to the Acknowledgment of the Party, eleven thousand Copies were printed and dispersed among the Congregation. (See Preface to the Candid Narrative, p. 12.) Had the Divines abroad found it necessary to oppose Mr. Zinzendorf's Doctrines contained in his Hymn Book abovementioned; they now were still more necessitated to do so on account of these Appendixes, which discovered Impurities and Blasphemies ten thousand Times worse than those that were to be met with in the former. *The Filter*, says Prelate Bengel, *which was not a good one before, was now quite broke; so that both thick and thin came out.* Bengel, p. 336. However, Mr. Zinzendorf did not stop here. Four Additions, as scandalous as the Appendixes, were added by him; in the Preface to the third, which is dated July 11, 1747, he, in order to shew his People  
how

how much their Hymns were approved of without their Congregation, had the Vanity to tell them that they were re-printed by certain Friends. To prove this, he unfairly quoted the *Berlin Gazette*, the whole Passage in that Paper taken together, expressing the highest Disapprobation of these scandalous Hymns. In that very Preface, we likewise meet with the following Passage: *When I first heard, says he, that our XIIth Appendix had been criticised, I grew amazed; for, I only thought that some merry Verses, made for Children, and which might have been left out, had been attacked.—But finding that no such Matters have properly been the Object of our Censors, but that mere serious and principal Matters stantis & cadentis Ecclesiæ, are objected against; I shall not for the Sake of their not approving of them, cease to sing my Brethren and Sisters the innocent God-Lamb with Soul and Spirit, with Skin and Hair; nay, after mature Deliberation, I am grown still more thirsty to set the self-speaking and only sufficient Truth more and more in its full Light; and this the more, as the only Damage, which these People could occasion would be to prevent speaking the Period entirely out. &c.* In pursuing the Thread of the Account of those Hymns, I find that Mr. Zinzendorf and his Favourites are the Authors of the greatest and most scandalous Part of them; the List of the Composers of those that are contained in the XIIth Appendix, shewing, that he alone is the Author of 139 of them<sup>(1)</sup>. (Dr. Baumgarten, t. VI. of his Opin. p. 867). So positive is he likewise of *having therein set the self-speaking and only sufficient Truth in its full Light*, that according to the Report of Dr. Hoffman (in the

(<sup>1</sup>) Let the Reader, after having read the above, judge of the wicked Lye, that has been inserted by the Party in their *Letter to the Author of the Moravians compared and detected*, p. 30, and which is, that Mr. Zinzendorf had but barely condescended to or tolerated the printing the Collection of Hymns.

first Part of his Treatise concerning the *Herrnbuters*, p. 28) he, in *August*, 1748, openly produced the XIth and XIIth Appendixes to the Commissaries at *Herrnbut*, and, with his Followers, sung Hymns out of them, in their Presence. *They are learnt by heart*, says Prelate *Bengel*, and Mr. *Zinzendorf* much oftener quotes them in his Sermons, than the Scriptures. [I have, with respect to these Quotations, afforded Instances in the Solemn Call, p. 19, to which and other Allegations, brought by me, concerning these Hymns, I refer the Reader.] The Use of these Hymns is positively given out by the Party, *to be much more blessed than the reading of the Scriptures*. Dr. *Baumgart*, P. VI. of his Opin. p. 885. Mr. *Zinzendorf* in his Homilies on the Wound Litany, which he has dedicated to his Lady, p. 253, frankly tells us, that he and his People believe what is contained in their Hymns, and accordingly he has apologized upon them but so late as in the Year 1752, viz. in *Spangenberg's* Apology; and in his Discourses on the *Augsburg* Confession, published in the *English* Tongue here in London in 1753, (p. 98, he has declared them to be absolutely scriptural, and deemed such as rail at them, worthy of having their Tongues pluckt out and Hands chopped off. Now, after these many Proofs, by which Mr. *Zinzendorf* stands convicted, that these Hymns have been objected against him upon very good Grounds; let every Body judge of the shuffling Manner, in which he treats those Objections, without however, attempting to invalidate, in the least, the Proofs on which they are founded, and which have been produced in the Solemn Call; especially let the Reader reflect on his Confidence, in saying, that *he wonders, Songs out of the Moravian Cantiorial are produced and laid before the World, in order to prove the Unsoundness and Absurdity of the present Moravian Singing*. This Cantional, or the  
 Appen-



Appendixes alledged against him, every Body must perceive, are not in the least condemned by him. This is far from being his Purpose; nor can he do it, as they have been given out by him to contain *principia stantis & cadentis ecclesiæ*, and he declares that he will continue to sing in that Strain. His whole Intent is, to draw the Reader's Attention from these Hymns, by craftily producing a Collection of Hymns, newly printed, and frivolously insisting on that absurd Distinction between an *Hymn Book* and *Cantional*. Item, that no *Hymn Book* had been printed by him before, (though even this is against Truth, as has been shewn above). Hereby however, those Hymns contained in the Appendixes, are neither superseded, nor retracted, nor is the Public's Forgiveness asked for the notorious Scandal given by them. This Device is of a Piece with that practised by him concerning his Sermons at *Zeyß*. As he cannot publicly defend these Things, he aims at *smuggling* in his Doctrines, and makes Use of crafty Means for covering his Designs. The Reader may be still farther convinced of the Truth of what I have asserted, by inspecting some Passages in the very *Exposition* itself, where these Hymns are still well spoke of; viz. Addit. p. 28, they are stiled *Christian Poetry*, and that worthy Divine, Dr. *Baumgarten*, for having shewed the Perniciousness of these Hymns, is *charged with having given Scandal to all Germany*. Again, Exp. P. II. p. 17, these Hymns, though with the greatest Falsehood, are represented as the *Lutheran Way of singing*, and it is wished, that such as *occasioned Reflections on the adorable Body of the Saviour*, by which they mean, such as set their scandalous Hymns in a true Light, *were drowned with a Mill Stone about their Neck before they had done so.* (¹)

I

(¹) I must take Notice here of an Artifice made Use of by Mr. *Zinzendorf* (in his Exp. P. II. p. 21.) for defending one of his

I do not in the least doubt, but what I have said in these few Leaves, will again, according to Custom, be branded by the Party, with the Name of a *Libel*; and I am well assured, that I shall incur, more than I did before, the Displeasure of the *Moravian Patriarch*, who, on sundry Occasions, has shewn but too strong an Inclination to cause, were it possible, *Fire to fall down from Heaven on his Adversaries*. But was it merely sufficient, for quashing Accusations, to bestow odious Names on them,

his scandalous Hymns, though without daring to put the Public in a Way of knowing what Hymn he means. *The Prayer, upon which the Adversaries reflect*, says he, *is said to have been composed by an honest Peasant, who was very serious when he made it*. Upon consulting *Spangenberg's Apology*, I find, by what Mr. Zinzendorf says there, p. 303, that he means the 211th Hymn quoted by me in the *Candid Narrative*, p. 68, and which is as follows: *May thy (the Saviour's) first holy Wound anoint me for the conjugal Business upon that Member of my Body, which is for the Benefit of my Wife, &c.* Now, as Mr. Zinzendorf, who, though not without a *Salvo*, charges a Peasant with having been the Author of that Hymn, defends it on the Score of his having *been very serious when he made it*; we have here another Instance of these scandalous Hymns being still apologized for by him. The said Hymn is one of those that are to be met with in the XIIth Appendix, and has been published by Mr. Zinzendorf himself. We have likewise seen that this XIIth Appendix was given out by him to contain *principia stantis & cadentis ecclesiæ*; wherefore he could not help speaking in Behalf of this Hymn. However, it is somewhat surprizing to me, that he, in the said Passage of the *Exposition*, has not taken the least Notice of another Hymn, quoted by me, in the same Page of the *Candid Narrative*, (*viz.* p. 68,) in which the *Herrnbuters* direct their Speech with great Devotion to what formerly was adored at *Lampascus*. It is the 2010th Hymn, which occurs in the same XIIth Appendix, containing the *principia stantis & cadentis Ecclesiæ Herrnbutianæ*, and begins as follows: *Member full of Mystery, &c.* As Mr. Zinzendorf himself is the Author of this last Hymn, according to his own Acknowledgment in *Spangenberg's Apology*, p. 303, why did he only mention the Hymn made by the serious Peasant, and pass over in Silence the other, quoted in the same Page of the *Candid Narrative*, and made by himself? I suppose, it will be said in his Vindication, that he too was serious when he composed it.

the

the false Apostles might, with as much Propriety, have cleared themselves of the Charges brought against them by the true ones, by calling them *Libellers*: I even think, that with Men of such Principles and Maxims, the *Ten Commandments* themselves would not fail of incurring the same Fate. As my Allegations do not consist in bare Words or Assertions, but are supported, throughout, by Proofs, which constitute the *main Point*, on which the Decision rests, and whereby the whole alone must stand or fall; I am confident of having no Reason, either to mind his and his Party's Declamations and Invectives, or to fear his *brutum fulmen*. I may say as much with respect to another Evasion, commonly used by the Party against those that upbraid them with their Hymns, and which, doubtless, will likewise be used against me. It consists in their laying the Scandal, which these Hymns give, not to their own Charge, but to the Account of those that oppose them; which is so impudent an Attempt, as to deserve no Refutation; being not a whit better than that of a Man, who, after having thrust himself naked into a Company of honest Matrons, should presume to lay the Charge of the Offence at their Door instead of his own. There is still another Objection, which the Party, in general, will make against *my calling on Mr. Zinzendorf*, viz. that he being represented by his Adversaries as a Man sticking at nothing, it is idle to call upon him to answer those Charges that have been brought against him; which admirable Shift has already been made Use of by them with much Confidence. To this I must answer, that was it possible I could so much forget myself as to make the least Shew of setting myself up for a Judge of Mr. Zinzendorf; a Plea of this Nature might deserve some Attention. But as this is so far from being the Case, that, on the contrary, whatever  
my

any Conviction from the many Proofs that lie before me, is of the Matters laid to his Charge, I intirely leave the whole to the Judgment of the Public; and as the *Call* I make upon him, is not made for my own Sake, but with a View that his own Answers to the Charges, and (*Nota Bene*) to ~~the~~ *Proofs*, shall give that Tribunal an Opportunity of weighing both Sides of the Question, and judging, whether he is justly accused or not; who sees not, that the Party, by the Help of this and the like wretched Evasions, endeavours to sink away from their Adversaries without encountering them? To conclude, let what has been already mentioned before be well remembered, *viz.* that Mr. Zinzendorf and his Party have made it known long ago to the World, that their Business is of too much Concern to the Public, by telling us, that they are *to leaven us all through*. Let it likewise be observed, that this *leavening through*, in all Appearance, is to be brought about in Post-haste. For, we are informed by him in a Sermon, (which is to be met with in a Collection, intitled *Count Lewis of Zinzendorf's seven last Sermons*,) p. 57, that *Quickness is the Advantage of their Plan*<sup>(1)</sup>. His Views being

(1) Were I not confined to Brevity, I should give here an Account, which would not be an unentertaining one, of the various open and secret Means Mr. Zinzendorf and those associated in Power with him make Use of in carrying on their Plan. "The *Herrnbulers*," says the present Archbishop of *Upsal*, among other Things in his Report, demanded of him by the King of *Sweden* in 1751, "can in those Places to which they come, the longer conceal themselves, as their Constitution allows them, outwardly to profess that Religion, which is there in Vogue, and secretly to divulge their own Tenets." Far be it from me, adds he, "to make a wrong Use of your Majesty's Favour, by quoting vague and ill grounded Rumours; but I shall only relate, what prudent, honest and well-disposed Men in foreign Parts, that have a thorough Knowledge of this unworthy Party, by their Letters have communicated to me, and  
" which

being then of such an extensive Nature, and so much Expedition being proposed in the Execution of them ; it is, without Doubt, incumbent on every one, that has it in his Power to detect Impositions carried on in Matters of so great a Concern, to lay them open to public View. Nay, such is the Obligation, which the Bond of Society and that Regard which every one owes to the public Good, demands, that to be wanting herein, is in its Consequences equivalent to abetting or approving them. Now, as Things are thus circumstanced, they most certainly plead in my Behalf; and my Undertaking, such as it is, cannot stand in Need of a Justification.

“ which is, that the *Zinzendorfians*, for accomplishing their  
 “ Views, scruple not in different Ways to disguise themselves,  
 “ sometimes wearing Wigs, at other Times their own Hair;  
 “ nay, that their Brethren and Sisters, as they call one another, interchange and wear one another’s Cloaths, in order  
 “ to introduce themselves with more Security into Countries,  
 “ and to remain there, for drawing over People to their Party,  
 “ and disseminating their foolish Doctrines, &c.” *Acta Hist. Eccles. Weimar.* Tom. XV. p. 556. “ Their Maxims *de propaganda fide*,” says Mr. *Gross*, (who was personally acquainted with Mr. *Zinzendorf*, and had a thorough Knowledge of his Undertaking) “ excuse and sanctify every Thing, which they do.  
 “ The Jesuits may go to School and learn from their Ministers  
 “ and those that are in the Secret.” See his *Report concerning the Herrnhut Society*, p. 35.



# A P P E N D I X.

## N U M B E R . I V .

Translated out of the original *German*.

An Act of the Regency of *Budingen*, *December* the 2d, 1750.

Counsellor REICH, being President.

W H E R E A S amongst other scandalous Things, mentioned in the Books, published against the Fraternity of the *Herrnbuters*, or rather the *Zinzendorfian* Sect, much has been said of what they call the *Initiation of Marriages*, according to the Plan of their Society; and the Magistrates of this Place, thinking it incumbent upon them, to enquire into the Truth of the Matter, especially as they had Notice given them, that an Inhabitant of this Town, the Widow of Mr. *Pabst*, a Rope-maker, deceased, had left their Congregation, on account of this scandalous Practice: This Widow,

K *Johanna*

*Johanna Elizabeth Pabst*, 45 Years of Age, has been summoned and charged, faithfully to answer, to the best of her Knowledge and Conscience, such Questions as she was now to be asked, by Authority; so as to be able to corroborate it, if required, by a solemn Oath, and to answer for it, at the Judgment Seat of God; which she promising, by giving the Hand, instead of an Oath, was interrogated in the following Manner; and her Depositions set down *verbo tenus*: (Word for Word.)

ART. I. Whether it was true, that she the Depo-  
nent, and her Husband had been received  
into the Communion of the *Herrnhuters*,  
at *Herrnbaag*, about ten Years ago?

*Answ.* Y E S.

ART. II. Whether it be true, that there was then  
certain regular Hours, or quarters of  
Hours, set apart for conjugal Matters?

*Answ.* Y E S.

ART. III. Whether it be true, that there were re-  
gular conjugal Laws established, to be  
observed by the Members of the Society?

*Answ.* Y E S.

ART. IV. Whether it be true, that new-married  
People have been initiated?

*Answ.* Y E S.

ART.

**ART. V.** Whether it be true, that such as have been married long ago, were obliged to be initiated also, that their Marriage might be looked upon as conformable to the Plan of their Congregation?

*Ans.* To the best of her Knowledge, no Body was forced to do it.

**ART. VI.** Wherein these Initiations particularly consisted?

*Ans.* That married People must co-habit together in the Presence of the Elders, and afterwards receive their Blessing.

**ART. VII.** Whether it be true, that she the Depo-  
nent, and her late Husband, also, had a desire to lead their conjugal Life, agreeably to their Plan, not knowing then what Initiation was?

*Ans.* Y E S.

**ART. VIII.** Whether it be true, that they both solicited it?

*Ans.* Y E S.

**ART. IX.** Whether it be true, that it was granted them, and that *Herrnbaag* was the Place appointed for it?

*Ans.* Y E S.



**ART. X.** Whether it be true, that she and her Husband, were to cohabit there in the Prefence of the Elders and Eldresses?

*Answ.* Yes, and That in a Room, next to the old Hall, where there was a little Bed, without Curtains. But neither of them knowing any thing of it before, were greatly surpris'd, and refused it, out of shame; she pretending it was an improper Time, on account of her monthly Courses. To which one of the Elders replied: that they did not mind That, but cohabited at such Times; but if they were scrupulous about it, they should not be constrained to it; so they only got the Blessing, and Co-habitation did not take Place.

**ART. XI.** Whether it be true, that she and her Husband were greatly confounded on this unexpected Proposal, and did hardly know, what Resolution to take, and how to come off?

*Answ.* Yes, as she mentioned before.

**ART. XII.** Whether it be true, that this shift came at last into her Mind; to tell Mrs. Anna Neuser, the Eldress, that she had her monthly Time?

*Answ.* Yes, as she said before.

**ART.**

ART. XIII. Whether it be true, that this Pretence had the desired Effect, and that the *Actus Cobitationis*, before the Elders, did not take place then?

*Answ.* Y E S.

ART. XIV. Whether it be true, that she the Depo-  
nent, and her Husband, were not urged  
to it any farther, but that it was put off  
to another Time?

*Answ.* They had not been urged to  
it any more.

ART. XV. Whether it be true, that *Anna Neuser*  
gave her to understand, that the Con-  
gregation did not reckon it a Sin, to  
cohabit at such a Time, (*nempe, tempore*  
*menstrui.*)

*Answ.* Y E S.

ART. XVI. Whether it be true, that she the Depo-  
nent, and her Husband, after that, en-  
tirely left their Congregation?

*Answ.* Y E S.

ART. XVII. What she knew besides of these their  
conjugal Mysteries, or whether she  
heard of them, and if there had  
been some others from *Budingen*,  
initiated?

*Answ.*

*Answ.* That she knew nothing else, except that Mr. *Reus*, the Button Maker, who lately removed from hence to *Gelnhausen*, was initiated in the same Manner, and she supposes the same of the Copper Smith, because he was very closely united with their Congregation.

We certify under our Hand and Seal, that the above is a true Copy of the Original, at *Budingen*,  
*July 15, 1755.*

The Governor and Council of the Regency of  
*Budingen.*

Christoph. Frider. Braues.  
Moritz Albert. Reich.

*F I N I S.*

*E R R A T A.* Part I.

- P. 2. for *Zenzendorfsianisms*, read *Zinzendorfsianisms*.
- P. 9. for *Matter* read *Matters*. *Ibid.* for *Unitus* read *Unitas*.
- P. 13. for *ber* read *his*.
- P. 20. for *Herrnbaug*, read *Herrnbaag*, wherever that Name occurs.
- P. 21, and 26. for *Letters*, read *Letter*.
- P. 48. for *falsam*, read *falsum*.

Part II.

- P. 26. in the Note, for *Farty* read *Party*.
- P. 51. in the Note, for *Congugal*, read *Conjugal*.

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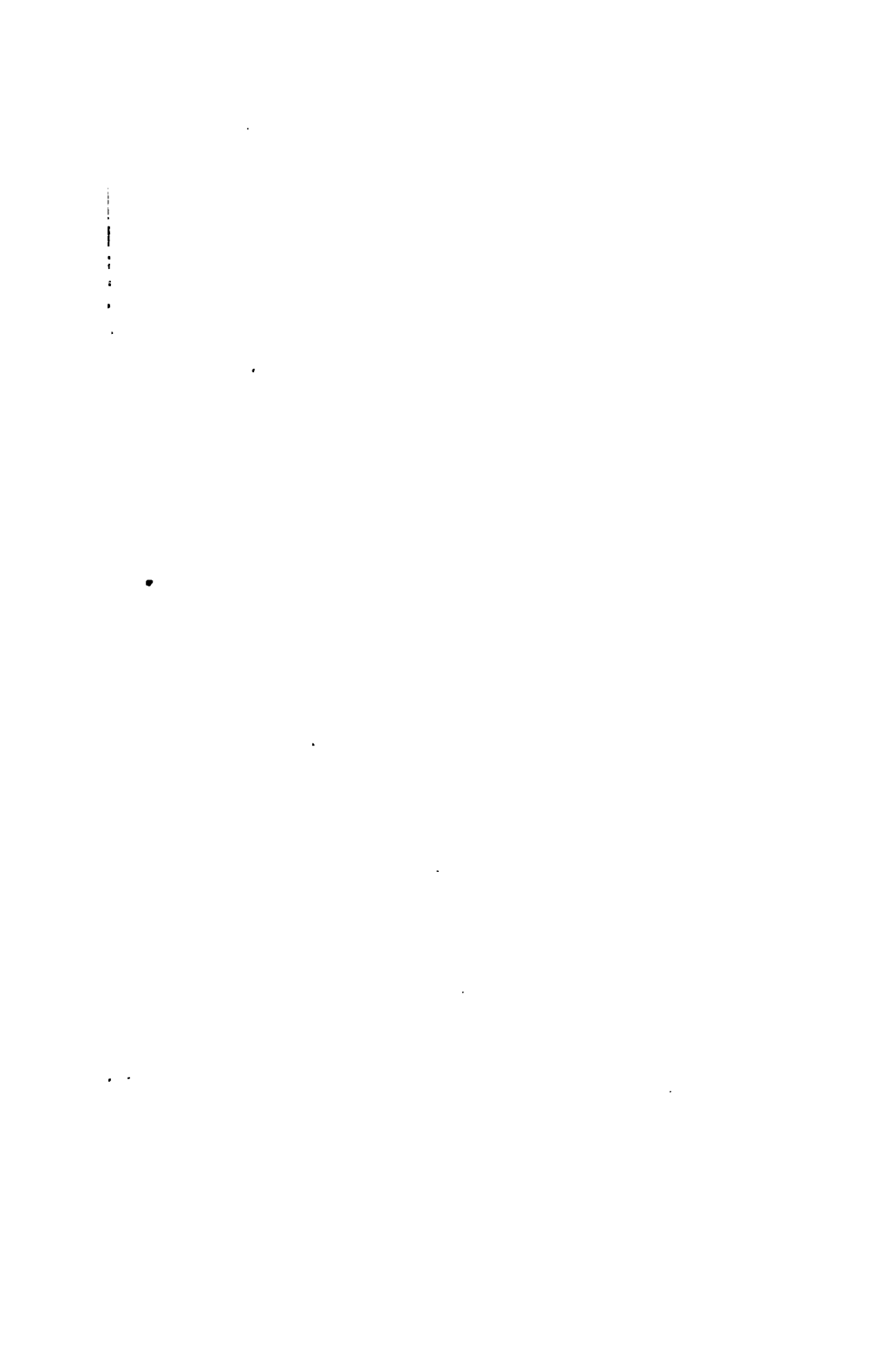
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